Jas. B. Tyler.

A MEMORIAL

OF THE

Rev. JAMES BRAINERD TYLER,

PASTOR OF THE CONGREGATIONAL CHURCH

IN

GROTON, CONN.

EDITED BY THE

Rev. J. H. DeFOREST,

MOUNT CARMEL, CONN.

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PREFACE.

This book is not for the Public. There are abler sermons, doubtless, in every library: there are men whose influence is wider, whose story is more interesting, and whose work was more public than Mr. Tyler's.

I have put in print this Sketch of his Life, and a selection from his sermons, because his instructors, his classmates, his scholars, his hearers, and his friends desire to have something of him in an enduring form.

I have to thank those who have so kindly assisted in this work, both by putting me in the way of information, and by their generous contributions of money.

J. H. DeForest.

Mt. Carmel, Dec. 1872.

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SKETCH OF THE LIFE

OF

JAMES BRAINERD TYLER.

I. HIS BOYHOOD AND CONVERSION.

He was born at Brainerd Station, in the Island of Jamaica, W. I., March 23, 1842. His parents returned to the States in June, 1843. In November, 1843, they took up their residence in Danby, near Ithaca, N. Y., where he remained until he was five years of age. In September, 1847, they removed to New Haven—their home since that time. During his early childhood, his mother was his almost sole companion. Her cares being few, and having little society, she spent much of her time in entertaining him with stories and pictures. His desire for learning to read stories induced him to pick out letters and words

from books, so that at the age of four he could read children's stories in an intelligent manner. His thirst for knowledge was inherent. His mind was never forced. He was never idle. He spent a part of his time in observing the habits of insects and of animals that came in his way. He was naturally cautious, but courageous and devoid of fear. From early childhood he was in the habit of making the best of his circumstances, and bore little difficulties without complaining. Praise and blame influenced him, but still more the principles of truth and right. He was sensitive to injustice in every form, and especially indignant at the petty tyranny of the strong over the weak.

After his removal to New Haven he was sent to school, and fell in with boys of all sorts. The strongest minds, whether of bad or good, gained power over him by their supposed superior knowledge. Between the ages of seven and ten, he lost his desire for knowledge gained by study, and often played truant. For this fault he was several times severely punished.

About the age of ten, his thirst for knowledge returned, and he was sent to a boy's school, kept by an excellent man, a graduate of college. Here he made rapid progress. Hearing a class recite daily in Latin, he besought his father to allow him to join them. His father objected, on the ground that a good English education was all he would need. James did not think so; and so, for his own recreation, borrowed Latin text-books of the boys and kept up with the class, though he did not recite. At last, by the entreaty of his teacher and his own promise of faithfulness in his other studies, his father's consent was gained.

At one time, having been sent on an errand in the vicinity of the college, and having seen the students with their books, he came to his mother and asked, "Ma, do you think I can ever go to college?" Her reply was, "Keep on studying till you are fitted, and then we will see." He did keep on, with little interruption, until he was graduated from the Hopkins Grammar School as valedictorian of the class of 1860, having taken several prizes

for excellence in his studies and in geometrical drawing.

James, in his life among boys, was active, wide-awake; fond of fun, athletic sports, comic scenes, and all sorts of innocent mirth. His sense of the ludicrous and the grotesque was great.

Much of his leisure was spent in drawing, painting in water colors, sketching in pencil, making comic pictures and caricatures. Nature, in every form, had peculiar charms for him. Botany was a science in which he took great delight; and he was perfectly familiar with every locality in the neighborhood of New Haven. He knew where to find the earliest spring and the latest autumn flowers; and his pleasantest recreations were the long walks to gather them.

His religious life was, from the first, a quiet and steady growth. His conversion itself was characteristic of his own turn of mind. His family attended the College-street church, then under the charge of Rev. Mr. Strong. The winter of 1854–'55 was a time of deep interest in that church. James attended some of the evening meetings. At the close of one

those meetings, Deacon Amos Townsend invited any of the young people who were willing, to come to his house the next evening for conversation. James attended the meeting. Deacon Townsend made some remarks about the kindness of our heavenly Father in giving us all the blessings we have, and of His great sacrifice in giving His Son to die for us all, and closed with the inquiry, "What have you ever done for Him?" The family had retired for the night when he got home, and he went to his room without speaking. Next morning he appeared as usual at breakfast. When left alone with his mother, after breakfast, she said to him, "James, don't you want to be a Christian?" Said he, "Ma, I think I am a Christian. Last night, Mr. Townsend spoke to us about our ingratitude to God for all His kindness to us, and asked us what we had ever done to please Him. I thought to myself, I have never done anything to please Him. I will begin now and do all I can. It is no more than right, after all He has done for me." He never seemed to doubt the reality of this change.

In his temperament he was sensitive, and often stirred to anger; but very affectionate to friends, and very careful of their feelings. "Be patient," and, "Govern your temper," were injunctions he often heard, and by which he shaped his life.

So that when he was ready to enter college, he was fitted, not only in mind, but also in character; and the three things that distinguished him at this time, were reason, conscience, and love.

2. HIS COLLEGE LIFE.

He now adopted a different plan of study from that which gained for him the valedictory of the grammar school. There he studied with an eye to rank; here his main endeavor was for information. "He studied less from motives of ambition, than from the wish to attain the power of using his talents to advantage." He deemed it a shame for a young man to be a graduate and know nothing but the regular studies; he determined to inform himself outside of his lessons, and at

the same time to know enough of the course to get the full benefit of it. Accordingly he made science as primary as his text-books; he could do a poor thing in recitations sometimes, and then comfort himself with the thought, that if he had "fizzled" his Greek, he nevertheless had grasped the great idea that all force is one; and while he was letting himself settle below the first rank of scholarship, he was losing nothing that he could not hereafter recover, and was delighting in such works as Tyndall's "Heat a Mode of Motion," and opening his mind to one of the great discoveries of the present century—the mutual relation and conservation of forces. If he fell below the Oration rank, he was still maintaining a better scholarship than two-thirds of his class, besides mastering Botany, and thoughtfully reading the advanced thinkers of England, of whom Herbert Spencer was his favorite.

With such a broad course as this laid out, it would seem as though there would be little time left for anything else. Yet, living at home, he was always subject to the home-

calls, and always willing to do work of any kind, from keeping books in his father's store to running on errands. To be sure, he had no time to devote to the mere formation of friendships with the class; and it is generally granted, that, with few exceptions, they knew him but little outside of the recitation room; his time was valuable; he felt it so; and if he ever wasted it, it was when he was clear discouraged at the vast field of knowledge he wanted to explore and could not; or else when he had thought, and thought, on the mystery of life and of God, and felt his faith shaken, though not broken. Then he was sad; then he went to the woods; he walked over every hill, and crossed every brook for miles around the city, not merely to study Botany and Geology, but to ponder alone upon the insolvable things of existence. They only knew his thoughts at these times who knew his inner life. Says a classmate,* "I have reason to believe, that while in college, the dark problems of existence, the mysteries of Providence, and the greater mystery of Godliness, were occu-

* Rev. James Hoyt, Sherman, Conn.

pying his attention and perplexing his mind; and this constant effort to see the unseen, and to know the unknown, doubtless gave to his manner much of that coldness, and to his face much of that sternness which for a long time he seemed to me to have."

But if he had doubts, he had faith too; he believed in prayer, not because he had been so educated, nor because he was not acquainted with the attacks that ever have been made upon the doctrine, but because he felt that there was such a thing as answerable prayer; if he wanted to hear a valuable lecture, he could pray that God would so plan it that he might be relieved from store duties, and could take the relief as a direct answer to his prayer. Such an experience in prayer he never paraded at all; he told it only to his dearest friends; and then, not to show his own heart so much as to give encouragement to another. Attending to so many other things, he did not neglect the prayer-meeting; but he always enlivened it by his earnestness and fervor, which gave evidence of his devotion to Christ.

Now to the majority of his class this was not Tyler at all. To them he was "a slender boy, refined and delicate in his face;" "thoroughly honest in his studies, aiming at learning rather than standing;" "a careful observer, and a lover of truth for its own sake." His classmates regarded him as an original thinker; and, contrary to the rule, his compositions always afforded the hearers a pleasure. Everybody knows how tiresome it is to sit in a recitation-room and listen to essays too often written merely to satisfy a college demand. Yet, when Tyler arose to read his, everybody knew that he had neither "skinned" it, nor carelessly put it together to escape the penalty of failure. A classmate* tells the result: "I remember how we used to take our seats in the division-room with a martyr-like air, expecting to be bored, but resolved to endure the affliction stoically, while the crude thoughts of young aspirants after fame, or more likely the thoughts of of others half-digested and only half comprehended, found inelegant expression; some of

* Rev. Jno. W. Teal, Cornwall Landing, N. Y.

those who were supposed to form the audience were in a semi-somnolent state, others peeped into books or papers that had been smuggled in. But when Tyler rose to read, the sleepy ones roused themselves, and the surreptitious reading ceased. He was sure to give us something enjoyable, something worth having; his sentences were forceful, humorous, inspiring. The Division officer, whether professor or tutor, listened with evident interest. The room resounded with the frequent applause. Yet those essays, so fresh in thought, and so attractive in style, were, for the most part, prepared in haste, at odd moments, when he could be spared from other duties."

That he was an able writer at this time, and that his circumstances alone prevented his getting a wider collegiate fame, is shown by the fact that a prize essay of his gained this statement from the judges: "Had you only handed it in fifteen minutes earlier, you would have taken a prize." He had used all the time he could command, and had written a large part of the night previous to handing it

in; then he ran all the way to his officer's room, hoping to be in season; and when he found out how close he had been to a prize, though feeling badly over his failure, yet he comforted himself, and threw off his disappointment by saying, "Well, I came within fifteen minutes of a prize, any way."

He was graduated in 1864. How he finished this part of his life may be gathered both from the willing testimony of his class and of the Faculty.

One* of the many letters speaks thus of him: "He was a delightful companion, fond of enjoyment, and at times running over with honest boyishness and humor. College life, which so often leaves regretful pages in many characters, made no spots on his. Vices seemed to fall from him as from one that was armor-proof. Kindly and winning in his manners, honest in his scholarship, and earnest in devotion to duty, he bore with him, as we separated, the respect of all."

* Mr. Wm. McAfee, Vice-Prin., Claverack College, N. Y.

President Porter, of Yale College, also writes of him:

"Of the many pupils whom I have instructed, there have been but few in whom I have had greater satisfaction, than I had in the late Rev. James B. Tyler. He first attracted my attention by the uniform thoroughness with which he prepared his lessons, and the neatness and completeness of his recitations. It was not long before I discovered that his interest in all questions of intellectual and moral philosophy was earnest and profound, and that he could not rest satisfied till he had discussed every such question in the most thorough manner. He was independent in his judgments, and acute in his analyses, and original in his methods of approaching a subject. He was singularly neat and concise in his statements. Everything which he thought and said bore the stamp of ingenuity, acuteness, and originality. His simplicity and modesty were as striking as his philosophical ability. His perseverance was no less interesting. His love of the truth, and his satisfaction in this truth when he had found it, were strikingly contrasted with the habits of many men, especially of many young men of decided speculative genius. His modesty and self-depreciation were almost oppressive.

"After instructing him in the studies of the Senior year in the Academical Department, I had the great satisfaction of having him as a pupil in Natural

Theology and the philosophical and ethical studies introductory to Biblical Theology. The greater interests of these studies, and the more favorable opportunity for prosecuting them thoroughly, served to develop more strikingly all those characteristics which had already attracted my attention. The very familiar intercourse into which I was brought with him, in the freest interchange of inquiry and discussion, greatly deepened my interest in his mind, and heightened my admiration and love for his character. When he died, I mourned for him, not only as a beloved pupil, but as a personal friend. I could not but be sad at the disappointment of so much promise, and sympathized with the family and friends who were called to part with one who had become so much the object of their pride and love."

3. AS A TEACHER.

Immediately after graduation, he took charge of the Academy in Easton, Ct. He remained there a year; and in the Fall of 1865, he went to Millbury, Mass., as Principal of the High School. There he stayed three years and a term.

He endeavored to excite in his pupils habits of labor, patient investigation, and independ-

ence; the mere getting of a lesson he did not value nearly so much as the knowing something about it. But his work did not end with the intellect; he taught them to value Duty as the height of all virtues; he cared for the best parts of his pupils—their souls—none the less than for their minds.

What Mr. Tyler thought of Duty, is further shown in a little conversation he had with a class-mate, towards the close of the Seminary Course:

"Now, that I am a pastor," said the mate, "what shall I teach my people?"

"Teach them *Duty*," was the instant and emphatic reply; "if you can do that, you will have the best of success."

And after he left his school, in the press of the Seminary duties, he carried on by correspondence the work he had begun. The happy result was that many of his pupils ascribe to him their choice of the Christian life.

The Pastor of the Millbury Congregational Church speaks of this part of his life thus:

"On first acquaintance, I was impressed that he

possessed an intellect of a very high order, and my subsequent acquaintance with him but confirmed and deepened my first impression. Fond of investigation, his intelligence was keen, penetrating, analytical; in its methods following the Baconian Philosophy; in its application severe, patient, persevering; pushing it, in all its ramifications, into the tributaries of a well-rounded system.

. . . . "Nature and Revelation he regarded as two distinct parts of the *one* Revelation of God,—God revealed in Nature and in Christ,—and felt that Science and Theology must harmonize when the two parts of the One Book shall be rightly read. Yet, when I first knew him, it would have been easy for a dogmatic Christianity to drive him into scepticism. Science, so far as demonstrated, he must accept; narrow and bigoted interpretations of Scripture he could not brook. . . . .

"While he was progressive—almost bold—in investigation, he was evidently built on the maxim, '*In medio tutissimus.*' A sham he could not bide, and nothing seemed to afford him more satisfaction than to kick and explode a humbug.

"As a teacher, Mr. Tyler was sharp, thorough, stimulating to accurate scholarship and clear conception, rather than to polish and finical grace. A laggard he could not tolerate, while indifference and lawlessness excited his ire to a pitch of healthy friction on the part of the pupil. For the intellectual and moral development of his scholars he worked

hard; and though at times severe, he was kind, and loved his pupils most tenderly.

"As a man, Mr. Tyler won the esteem of the community, being simple in manner, elevated in thought, upright, and self-sacrificing.

"As a Christian, he was humble, earnest, devoted, daily consecrating his faculties to the service of the Lord, and working to the extent of his strength and opportunities in the prayer-meeting, in the Sabbath-school, and in private, to serve the Master and save souls.

"And when his labors as teacher ceased, his zeal for the conversion of his pupils seemed to increase; and by correspondence he sought, not only their continued esteem, but their spiritual well-being. The last time he visited Millbury, in the March before his decease, he expressed deep solicitude for those of his former pupils who had not yet given their hearts to Christ. He also expressed much interest in, and was at pains to call upon, the poor and less fortunate of his former pupils, sharply rebuking that factitious distinction which erects an unchristian barrier between the so-called lower and higher orders of society.

"As his pastor, I loved him. . . . . And the way of the Cross up to the Gate of Heaven seems more beautiful and perspicuous to my feet, now that he has passed through."

4. IN THE SEMINARY.

Scattered from Kansas to Japan, there are a dozen young ministers who will not soon forget Tyler. He came among us after our class was well started, and we well acquainted with each other. The first impressions of him were hardly favorable; for his face, to a stranger, always had a half-cross look, his salutations were sharp and not very winning, and his recitations were slow and labored, though accurate.

But it did not take long for us to discover that there was nothing cross in him, that he had a large, warm heart, and that he was an excellent scholar. The first time he won any especial notice, was in the Rhetorical Exercise, on the question, "What is the position of the Moral Law as given by Moses, under Christianity?"

He boldly took the ground that it was done away with; "thrown overboard;" and the effective speech he made then, was the seed of a course of five sermons on Galatians, in

which he set forth, with all the nervous energy of his last few months on earth, what seemed to be the pet thought of his life.

He loved the Wednesday afternoon exercise; whatever question was posted, he was always prepared to speak upon it, and always left the impression of sincerity and maturity upon his hearers. The room was full one day, when he spoke on Eternal Punishment; we easily recall how he opened by insisting on the worthlessness of *à priori* arguments here, and how he closed by declaring that the only way of settling the question was by exegesis—"Find out whether Jesus said the wicked shall be punished eternally; if He *said* so, then it *is* so."

On another occasion "The Book of Jonah" was the topic. The appointed speakers had dwelt mainly on the truthfulness of the story, and the probabilities of the miracle; but when volunteers were called for, Tyler arose, and gave an entirely different turn to the talk;—"To me the book of Jonah is worthless in its miracle; but it is unspeakably dear to me, in

that it is a forerunner of the divine message of the New Testament."

At other times [though seldom] he threw aside his seriousness, and brought down the house with a storm of applause at his wit.

But the Rhetorical was not enough for him: he always loved discussion, and courted criticism: and after he had been in the class long enough for us to find out his value, he proposed a weekly class-meeting for the reading of essays, and for the consideration of questions that naturally came up in course of study. As Tyler was the founder of this meeting, so he was the life of it; and the hour we gave up was one of the pleasantest we had in the Seminary. Here we could debate freely and with no fear of Professorial criticism: here we had our pet names: Tyler was "The Pelagian;" a large-framed Westerner was "The Demiurge;" a Methodist was "The Arminian;" our thinnest classmate was "The Shadow;" another was "The Pope:" here we told our stories, and compared notes after preaching: and when the time came to hold our last meeting, before going out into the

world, it was hard to part. To leave a life of no especial responsibility, and to say as only classmates can to each other, "God bless you, Old Fellow, Good-Bye," to exchange such a life for responsibilities under which strong men have sunk—under which Tyler did sink—and to have to bear the load with no daily greetings from long-tried companions, we felt that that was hard.

The influence of this class meeting was not lost on the Seminary; it was patterned after by succeeding classes, and exists now as one of the fruits of Tyler's course.

The close friendships we formed, Tyler felt that they should not be suffered to fall through: nor should they be left to chance correspondence, which so often is given up in the press of pastoral labors. So he suggested that each should write an annual letter to "My Dear Class-mates," which should pass from one to another, thus keeping each in intimacy with the rest: the suggestion was adopted, and his Encyclical was the first to go the rounds.*

* It is to be regretted that this Encyclical is not at hand for publication; "it is Tyler all over." It

He was a keen lover of Exegesis. When he found that the Seminary encouraged a scientific study of the Scriptures, he was wonderfully pleased: standing on the steps of the old Seminary at the close of the first year, he remarked, that when he came to the Seminary, he feared he never could be a minister; he actually refused to sign his name to the regular paper of enrolment: but when he saw that he was "called to liberty," and that he could freely mention doubts, and that he could take the *facts* of *science* just as though no Bible existed, then was the brightest time he ever had in the Seminary. He loved his Bible then as he never had before: he could not get enough of it: not content with the regular lectures in Exegesis, which he always studied and rewrote, he took other parts of the Bible: he read most thoroughly in the original two books of the Old Testament,—Nehemiah and The Song of Solomon, and several Psalms: he took parts of the New

would complete Dr. Daggett's paper of the "Preacher and Pastor," by giving us his own account of the work.

Testament, and made Winer and Meyer throw every possible light on them. Such was his love for Exegesis that it amounted to almost a passion. He formed a new society for the sole purpose of Exegetical studies, and declared that he should feel content to leave the Seminary if he could see that society so firmly established as to perpetuate itself; but he was too far in advance of others; he failed to inspire the rest with his enthusiasm, and the society died.

The child-like character of Tyler ought not to be passed over. He knew that he was looked up to, yet he would receive suggestions and criticisms from any body in the kindest spirit. He never closed his eyes to his own faults; a classmate once hinted at his half cross look and tone when he was debating. He replied, "I'm real glad you told me; I've suspected it before, but I don't believe it is in my heart." Nor did any one who knew him.

So he went through the Seminary. While showing the Scholar, he did not conceal the Christian. While familiarizing himself with

every truth of science, he was as humble as a child. His prayers—well, after you knew him, you knew that every word came from the heart. Ever ready to speak for Christ, yet he never did it blunderingly. He was a silent teacher of duty—his light shone, not because he was trying to parade it, but because he could not help it.

When the end of our course drew near, the Faculty wished him to prepare, for Commencement, his views of the Relation of Science to Christianity. He was well fitted for the work; but he had labored so hard through his course, both summers and winters, that he was in no condition for extras: he knew every hypothesis of the scientists, and was wonderfully familiar with even the illustrations by which scientific men had strengthened their positions: yet in his tiredness, he lay upon his lounge and dreaded to touch the paper.

Rousing himself at last, in three or four days he had his views drawn up and committed; and when he delivered it in the College-Street church as a closing essay, the applause of the audience, and the hearty congratula-

tions of scientific and scholarly men showed that he was regarded outside, just as we inside looked upon him,—as a success.*

Then came the reaction; it would have been bad enough of itself, but right upon that came a sad accident. As he was passing the Marquand Chapel, which was then being completed, a large block fell from the scaffolding upon his head: it came with such force as to crush through his stiff hat, and gashed his head, just over the temple, in an ugly manner. Stunned for a moment, he recovered sufficiently to get to his room, where he bathed and dressed the wound; then he endeavored to conceal it; he even made fun of it; but it at last forced from him the confession that he had made up his mind not to be disappointed if he never saw a well day again; henceforth it was to be pain on awaking, and pain in working. How much that blow had to do with his death, no one can tell; that it hurried it, and perhaps remotely caused it, no one will deny, who has seen him, when in his

* His production was printed in the "New Englander," and it is reprinted in Appendix, C.

pulpit, dip his finger into a glass of water to bathe that spot; or, who knows how, in his sickness, he constantly wanted the old wound rubbed or wet.

Thus disabled, he went to New Hampshire to get the more bracing air, and to rest—not by ceasing to work, but by a change of work.

As in college both his class and instructors honored him, so in the Seminary his associates and teachers have sent their emphatic statements.

The class-feeling is well represented in these sentences:*

"Possessed of rare and marked abilities, thorough culture, varied and extensive knowledge, we ever looked upon him with pride as the most gifted and scholarly member of our class; we fondly dreamed that he would soon step into one of those highest places which are occupied only by choicest gifts.

"I see him as vividly as though he stood before me, with his bright keen eye, a slight, though firm and erect figure, cool, dignified, self-possessed, every inch the scholar and gen-

* Rev. E. P. Herrick, Middle Haddam, Conn.

tleman. I think of him as invariably patient, kind, considerate, ever ready to answer the many questions with which he was plied by those who so frequently consulted him. His room was the resort of those seeking counsel, sympathy, direction; his advice was highly prized by all; we had the utmost confidence in his decisions and superior judgment.

"He became unconsciously the centre of attraction wherever he was; never forcing himself upon men's notice, they yet felt his power; when he spoke, there was an unmistakable acknowledgment of his superior gifts; we listened as though unwilling to lose one of those strikingly original sentences which fell short, pointed, and crisp from his lips. * * * *

"Those long years of patient toil, unwearied application, and great acquisition, are not wasted years: the store of knowledge which he gathered is not spilled, now that the golden bowl is broken."

Another letter finishes this section:

"REV. J. H. DE FOREST:

"*Dear Sir*,—I had no acquaintance with Mr. Tyler

till I met him in the lecture-room, at the beginning of the course of instruction in Revealed Theology. But when I began to know him, I soon found myself charmed with his modesty and deference as a learner, his perspicacity in apprehending the definitions and distinctions of theological speculation, his independence as a thinker, and the reverent earnestness which expressed itself in his looks and tones, while the high themes of Christian doctrine were discussed, as you remember, between the teacher and the class, in almost colloquial freedom. Thenceforward, to the end of his course in the Divinity School, and to the end of his brief work in the pastoral office, he grew continually in my regard and affection. Nor can I now remember, without a pang, how soon and suddenly his work for Christ, in this life, was ended.

"While he was with us here, he seemed to me a pattern student; so diligent was he, so punctual in every duty of our collegiate life, so eager in the pursuit of knowledge, so exact in logic, so workmanlike in the details and finish of every performance, so careful to know the truth, and so earnest in his consecration of all knowledge and culture to the service of Christ. I cannot but think how helpful he must have been to the spiritual life, as well as to the intellectual progress of his associates in study. Of course, you knew him, in that respect, much better than I could know him.

"What he was as a son and a brother, I never knew

till since his death; nor can it be known, save as I learned it, sitting down beside his mother in her grief, and hearing from her lips the story of his birth in her tropical home, at a missionary station—of his bright and dutiful childhood—of his youthful aspirations and struggles—of his loving efforts and sacrifices for those whose love responded in efforts and sacrifices for him—and of the joy and glory which his success in study, and the promise of his usefulness in life, brought into their home. It is an eminent qualification for a pastor, or for any minister of the gospel, to have been such a son and such a brother as he was,—endowed with such capacity of affection, and trained with such discipline of filial and fraternal love into habits of unselfishness. I cannot doubt that, had he been spared to the church which has been bereaved by his early death, this element in his character would have contributed largely to the efficacy of his ministry. The pastor, full of affectionate sympathies, would have loved everybody in the parish, and everybody in the parish would have loved the pastor.

"May God accept and bless the service you have undertaken in commemoration of a friend so dear to you, and to all who knew him.

"Yours truly,

"LEONARD BACON,

"DIVINITY HALL, YALE COLLEGE, *Dec.* 7, 1872."

5. VACATIONS.

We must now go back a little, and briefly fill up the vacations in his Seminary life. It is the custom for the junior students to spend the four months' vacation in the Home Mission Service, in some of the Eastern States. His commission in 1869 was for Montgomery Centre, Vt. He went there in good spirits, and worked hard; did what junior students are expected to do, yet never ought to do,—wrote one sermon a week, and delivered an extempore, besides doing the pastoral duties. Careful in writing, he made harder work than was necessary. His recreations were tramping over the mountains, enjoying the scenery, and botanizing. His own words describe his place, his work, and enjoyments:

"MONTGOMERY CENTRE, *June 19th*, 1869.

"I don't think this is going to be much of a vacation. I've been as hard at work this week as if at Yale. Words seem to come hard. I guess I have not what they call here *delivering* grace. The scenery here is quite fine, where stumps are out of the way; but it is really remarkable

how a foreground of half-charred, half-rotten stumps will destroy the charm of a landscape; and such a foreground can be had almost anywhere about here. I board about a mile from the church and village, and perhaps 350 feet higher. By going as much further and higher, you come to the foot of Jay Peak, which rises above that place, I should think 800 feet more.

"From our house you can see a good many clouds below the mountain-top. Sometimes they merely lower down in a thick sheet, with dim fringed edges, and obscure the hills, and then they are hardly more interesting than a New Haven fog. But when they are distinct, they are very beautiful. Generally they move slowly, as we have not had much wind. It is very interesting to see how lazily they crawl about over a mountain's side. Sometimes they spin themselves out like a worm uncoiling, and drag themselves up to and over the top; and sometimes, especially towards night, they seem to *lounge* about, in the most tired and shiftless way, rolling down into the hollows, and lying there helpless, or straddling a ridge, and, as it were, going to sleep in the saddle, and falling off. The smoke from burning log-heaps behaves much in the same way, but doesn't often rise high. Commonly, unless the wind is strong enough to scatter it and make it disappear, it stretches slowly along into a pale bluish, horizontal layer, looking as if you had drawn a brush of thin whitewash a mile or two across the landscape.

"I went into the woods about twenty rods across the road, the other day, and found four new plants the first thing, and have found some others since."

"MONTGOMERY CENTRE, *July 19th*, 1869.

"Sermonizing takes lots of time. Don't have hardly any for study outside of weekly duties, or anything else. Did take a pleasure trip to Jay Mountain, July 5th. On 4th, preached a politicalish sermon. Written sermons are slow in making, but seem to be liked by a few best people. Extempore takes less time, don't do me so much good, but seem to be swallowed well. That's just what provokes me — sermons *swallowed*, not digested afterward."

Thinking that he would like the missionary work again, and hoping it would be lighter than before, at the close of the second year in the Seminary, he applied for a commission in Maine, and was assigned to Cherryfield. His popularity there is shown by the beautiful present he brought away, and by the desire his friends there have manifested to secure the publication of some of his sermons. A few

extracts from his letters home best tell the story:—

"CHERRYFIELD, *June 27th*, 1870.

"I have had pretty good luck botanizing, having found eight or ten new species. The ladies are starting a botany class (of their own accord) to recite to me. May be there'll be a dozen.

"There are high rocky hills a few miles back, some of which give a fine outlook; and ten miles off are the Tunk Mountains, really a good-looking chain and still further "Old Hunchback," the highest in this region.

"There is a minister who alternates between this church and the one at Millbridge; but while I am here he confines himself to Millbridge, and lets me have this to myself. The Congregational church has only fourteen members, one absent, three males. They meet with the Methodists."

"CHERRYFIELD, *July 15th*, 1870.

"No special religious news—interest as usual, only, to judge (which is precarious) by apparent emotion in the audience, the last two Sundays' preaching has hit better than most of it.

"I attended my first funeral last Sunday, after two sermons, at short notice, with a bad headache, and two miles to walk in the hot sun. But I got along tol-

erably, and I am glad I went, for the poor people who had lost their little girl seemed to get some little comfort."

"CHERRYFIELD, *Aug.* 7th, 1870.

"Yesterday I preached to the children. I had a larger audience than ever before in this place—170. I am pretty tired to-day, and shall be busy all the week, (for I have got to go to writing sermons again), and so you won't get much of a letter this time.

"It seems my botany class thought I was going to charge a regular tuition, of which I had no idea. They 've found I won't, and it has leaked out that they are trying to find out what would suit me for a present. I don't want any, but perhaps they would feel better to give one. But I guess I shall tell them not to, and that I won't take any.

After he thought it had all blown over, and the time of his departure had nearly come, a fine illustrated edition of Shakespeare was left at the door for him.

Towards the close of the third Seminary year, after declining several larger churches, because he felt that he could not do what would be expected of him, he accepted a call to Groton, Ct. But feeling the weariness that

has been mentioned, he declined being ordained until the fall; he hoped that he could recruit in some Home Mission field, where he could use in part the work of preceding summers, and at the same time make better preparation to enter his chosen place. So he accepted a commission for Plainfield, N. H.; there, in company with one of his sisters, doubtless he would have gained rest and strength, had it not been for the painful accident that had weakened and half-sickened him. He wrote home that he was well, while his words corresponded only to his wishes.

From Plainfield there is a splendid view of Mount Ascutney, with the pretty village that lies at its base: the mountain is over 3,000 feet high; and Tyler living ten miles from it, loved to sketch it, and to take a day in going to its top.

He writes home in his terse style:—

"PLAINFIELD, *June 15th*, 1871.

"Church members over twenty. About fifty places to call, scattered over six square miles. People nearly all oldish. I'm well, with plenty to do.

The country is beautiful. Here is a sketch of 'Old Cutney,' (Ascutney) that I took this afternoon."

He spent much time in planning for the betterment of that church; he thought that if they and the Baptists would give and support one minister, it would be better for both churches: he said that if he were not already engaged at Groton, he would stay in Plainfield a year or more, and try to do something to unite the people in one church, with such a creed, baptism, and communion, that no Christian should be shut out.

The result of his summer's work was this:— he came back about as tired as he went up: his head caused him much pain. Thus unfitted for work, he went to Groton for ordination. It remains now to consider him—

6. AS A MINISTER.

Mr. Tyler made large and unnecessary preparation for his examination. His written statements were full, but guarded. On all great points he was in perfect harmony with

the teachings of the Church; but there were some lesser points on which he did not wish to be publicly questioned; not that he feared to say what he thought, but because he feared that, if he deviated from a narrow and unscholarly rut, he would awaken suspicion, and so weaken confidence and prevent the good he otherwise might do.

Hence, in his answers he was strong and confident wherever he could be, and careful to keep attention away from anything on which there might be disagreement.

Moreover, he exceedingly disliked to arouse great expectations among his people; in this he was too careful; he wanted no enthusiasm, lest it should grow cool; and the way he passed his examination and began his ministry comes out in the following letter:

"GROTON, *October* 7, 1871.

"DEAR ——:—I comply with your request to tell you about it.

"Examination was about middling, lasting perhaps forty minutes. Chief points quarreled over were *inspiration* (any mistakes in the Bible?) and *infant baptism*. It took a good while to make myself un-

derstood on the last point, and I hear that one of the examiners is afraid I may become a Baptist. Think there's much danger? They showed no disposition to rub me very hard, but Dr. Field asked a good many questions. In the main I tried to put things very straight, and unmistakably. I was pretty sure they would think I was an Arminian; but one of them asked, 'How would you answer an Arminian who said [something that I do not agree to in the Arminian doctrine]?' I answered that straightway and vehemently, so that they took it for granted that I was a sound Calvinist all through; they threw themselves off the scent.

"The exercises in the afternoon were all good, but none extraordinary—just as I would have it. If there's anything I dread it is great expectations, or a brilliant starting where it can't be carried through so. House full.

"Last Sunday I disappointed everybody by preaching the style of sermon they did n't expect. The audience was about two hundred and fifty, looking for me to lay out my plans and tell what I was going to do. So I hear. I preached on the Scriptures being the Rod of God for us, like Moses' rod at Rephidim; and that the preacher might hold it up in vain if the people did n't fight; and that the preacher could n't hold it up persistently if somebody didn't hold up his hands.

"To-morrow I expect the novel sensation of preaching a new sermon. I have hit on a new plan, which I think will work well, though I have n't tried

it but once yet. It is, before writing a sermon to make out a *double* plan of it—the one logical, showing the connection of thought; the other rhetorical, showing what sort of an impression is to be attempted on the people's feelings. I think that will ensure the logic's being rhetorical, and the rhetoric's being logical, and prevent dryness (logic alone) on the one hand, and splurge (rhetoric alone) on the other. Moreover, it will help one to make the leading of the people's feelings more successful, because in his rhetorical plan he will see to it that feelings are addressed in a natural and practicable order, and not first one emotion aroused, and then another at random, till it becomes impossible to arouse any. I inclose my first plan of this sort, not as a model, but to help explain what I mean.*

"My room is on the south-west corner of a building nearly opposite Mr. Erasmus Avery's. Fine water view, up and down and across. Row-boats whenever I wish. Have n't tried it yet. Large sitting-room, and very small bedroom.

"I don't know why I should not like Groton. The people show interest, but no great enthusiasm—their style, I guess; and just what I like.

"My regards to Mrs. ———. Hope neither of you have had any more shakes. My table has them—chronic.

"Yours heartily,

"JAS. B. TYLER."

* See Appendix B.

After his class-mates had gotten into their work, they missed Tyler; they had been used to carrying their questions to him and getting his solution of them. And now, with more important questions weekly coming to the surface, they needed him more than ever. Those who were near enough went to see him whenever they could, but letters generally had to take the place of those long walks and talks in New Haven.

Here is his reply to one:

"GROTON, *Dec.* 1, 1871.

"Dear —— :—Thanks for both your letters. Yesterday a Thanksgiving sermon. I can't get up another this week, so I shall use up my last old one next Sunday.

"How I wish I could do your fashion!—but it would be downright cheeky for *me* to attempt it. I'm slowly getting acquainted here. There appears to be some "latent" interest. We shall pray for each other, and each other's work.

"More particulars wanted about Drake. When, where, to whom? Anything further about Foster? Has my Encyclical reached you yet? Just like the Middle Haddam Pope to put it in his pocket for a month or two.

"I've had but one exchange yet; and, counting in

yesterday's, I have averaged just one new sermon a week since coming here.

"You say your comparatively unpremeditated efforts work the best. I don't believe it. *In cases* they do, no doubt; but if it is a general rule that the more you think the poorer is your success, there is something the matter with your mind that unfits you to be a minister. Which sounds ugly—but it isn't.

"You have given me a big job in answering questions.

"'How explain to the average mind that Christ died for *me?*' By God's omniscience, only not put in a theological form, and let big words be avoided. If he died for all, he died for everybody; and you are one of them. The objection, when it is not a wilful one (as it generally is, I guess), is from the fact, that *a man* can do something for a *mass* of people, when he knows and cares little for any individual in it; but that is because of man's finite ability to hold a great number of particulars in his mind—so he lumps them into one general pile, and acts for the *pile*. Not so God. Hairs are numbered.

"But if it means that Christ died for me in *distinction* from others,—he didn't. It was for me *distinctly* among others. A proud heart would like to have it shown that Christ did it some special favor above others; if it can't see that, it will not come to Christ (sometimes), because it hasn't been sufficiently flattered by Christ's attention. As long as it holds there, there is no help. That pride has got to break first.

"'How deepen the truth that he is a personal Saviour?' The above will convince the *mind* that he is—or it ought to. Then there will be different obstacles in different minds. In many (unconverted) persons the great hindrance is a stubborn unwillingness to trust one's-self to him as one's own personal Saviour; and this unwillingness will make any deep impression almost impossible. This unwillingness is often a very subtle thing, deceiving first the subject of it, and then deceiving his advisor. It takes every sort of dodge imaginable. If I found a person of whom I was not decidedly confident that he was a Christian, and who was reluctant to assent to the truth that Christ is *his* Saviour, I should feel bound to take it for granted, in my own mind, that the hindrance was in his perverse wilfulness,—to take it for granted, in spite of any inclination to be lenient in judging, in spite of any pity, sympathy, friendship or tenderness, that I might feel towards him. A man must steel his heart like a physician sometimes. Only his *words* need not be hard. Let them be as tender at you will, but "let not thy hand spare for his crying." In the case of a Christian, the truth of Christ's being *his* Saviour, though acknowledged from the first, deepens by experience, and I don't know that anything but experience can deepen it. Even the Holy Spirit works *by means of* a man's experience. But an instructor can teach men how to learn, by their experience, many things they are in danger of missing—and so can, so to speak, make their experience greater within a given

length of time—by calling attention to it in relation to its connection with Christ as a *needed*, *offered*, *accepted*, *efficient*, *sufficient* Saviour. But every man must be treated in his own way. And hence the benefit of daily intercourse with men, besides weekly preaching to them.

"'How much depends on the feeling that he is [a personal Saviour]?' Everything. If he is not *my* Saviour, I can't trust him as such; if I don't trust him, I am not saved by him. But perhaps here is an ambiquity. To a true Christian he is a Saviour *potentially* and *actually*,—*potentially* because he is able and willing to save if the man is willing, and *actually* because he does save that man, because the man is willing. A true Christian knows that Christ is *potentially* his Saviour, because of Christ's work and promises; but he may not be so sure that Christ is *actually* his Saviour, because he may be afraid that his deceptive heart has beguiled him about his having accepted Christ. My grandfather was an excellent Christian, and he never was sure of the latter point till the day of his death. As for myself, I feel sure of Christ as my Saviour, not because I am better than my grandfather, or than anybody else, but for other reasons. I don't mean that I am absolutely and infallibly sure, but I am as sure as that you and I are friends. It *may* turn out that I am mistaken about it, but I don't expect it.

"Now in all this, as I am apt to seem, I seem egotistical. Let me explain. I speak in a positive *ex cathedra* style, because I have no time to put qualify-

ing expressions, as "seems to me," "if I am not mistaken," into every sentence, and I know you have sense enough to say to yourself, "That's Tyler's opinion; he is mistaken sometimes: I will take it for what it is worth." And I mention my own assurance of Christ's salvation, merely because I know more about myself than about anybody else."

How thoroughly he answered the questions his friends put to him, appears from the length of his letters, which were sometimes twenty pages long. And his sympathetic, Christian heart crops out in such passages as this:

"I hope you will make it convenient to come here—whenever you please—the sooner the better."

"And I pray God to comfort you, and teach you, and make you able to teach Him with power."

In his studies at Groton, nothing charmed him so much as what St. Paul wrote to the Galatians. One of his letters on this subject says:

"I have finished my first sketch of my Galatians sermon. And the people will say—'Rather interesting. Mr. Tyler probably got

pressed for time, and so gave us this because he couldn't write a regular sermon.' There is more work in this than in five regular sermons. You will recognize Conybeare and Howson in it, but I have n't followed anybody blindly."

That Mr. Tyler was considered a young minister of unusual ability is not evident at first. He was no sensational preacher; his church was never crowded. But everybody respected him, looked up to him, and believed that he was thoroughly sincere; and, while the impression he made was abiding, only a few joined the church during his brief pastorate.

But older ministers saw worth in him. He was invited to preach at different times in New London; and it was rumored that he had been selected to fill Dr. Field's pulpit, while the Doctor was abroad.

His qualities as pastor and preacher are best brought out by the following paper from New London:—

"My first personal acquaintance with Mr. James B. Tyler was at the time of his ordination in Groton.

Coming late into the Council, I at once recognized his face as one that I had met with in New Haven without knowing his name, though I had heard him commended by his instructors for his abilities and attainments. I was impressed with his bright eye, intent look, self-possession, and, in what remained of the examination, his readiness and discrimination in answering the questions propounded. It was evident he had thought freely on the points presented, and had reached positive conclusions, which he set forth with precision. There was no occasion for a display of scholarship, but a stranger could see the results of study. He was ready to give an answer when asked the reasons of his faith and hope. One could not but mark the freshness and clearness of his thoughts, for which he found apt expression. He showed independent, yet considerate habits of investigation. On two or three points, which indeed were not fundamental yet had their importance, his opinions differed from those generally received, but with no appearance of forwardness, and still less of flippancy. He made the impression of holding the great doctrines of the evangelic system intelligently and firmly, on the authority of the Scriptures, against modern forms of unbelief, and in view of the most recent controversies. A certain maturity in his judgments and expressions might be ascribed in part to the fact that, besides the diligence of his professional preparation, he was older than many candidates for ordination. While the intellectual and scholarly quality of the man was thus brought

out, it appeared also, in answer to another class of inquiries, that his views of Christian character and of the ministry were conscientious and earnest. Particularly he expressed the conviction that he had been divinely led in his religious history. He had not left out of account the spiritual preparation for his work.

"The two sermons* I heard from Mr. Tyler, after his installation, gave me still more favorable impressions of his various qualifications. He might not be called eloquent, as his voice, though distinct, was not rich or expressive, and there was not much emotional fervor; yet I have seldom heard sermons more remarkable for originality, unity, clearness, and the satisfactory analysis of the principal theme. There was more of careful, happy illustration, too, than would be expected from so young a preacher. The one was on the two stages in Christian character, first of careful obedience to the law of God, and then a more loving devotion to his will, or the predominance in the one case of conscientiousness, and in the other of love,—neither, however, excluding the other. He maintained that, commonly, there is such a gradual progress in real piety, while conceding that it ought to be, and may be, much more rapid than it is in most Christians; and I noted his considerate moderation in saying, that if any claimed to have reached the higher stage sooner than others, or even at once, he would not deny it. The transition was illustrated

* II. and IV. in Part II.

from the experience of a young pupil who diligently studies the prescribed lessons, first from a sense of obligation, and then from regard for the teacher. The other sermon was on the parable of the Prodigal Son, and could not have been more freshly conceived or wrought out, if it had been on the most novel subject. In the introduction he insisted on the rule, so often as he said violated, of interpreting a parable with reference to its one principal idea or lesson, illustrating his meaning at length, by the unity required in a work of art. This passage was so elaborate and minute as to be relatively too long, as he afterwards pleasantly acknowledged; but the body of the discourse brought out, under the imagery of the parable, the quality of true repentance and of the divine forgiveness with admirable distinctness, and even at some points with dramatic vivacity. These two sermons plainly showed more than acuteness and culture: they showed, in a rare degree, principal elements of the excellence of proper preaching. One could not but notice that, scholarly man as he was, by his singular clearness and concentration he adapted his work to common minds, as well as to the more discerning.

"My impressions of his classical and scientific culture are drawn from others, his instructors and associates, who will not fail to do him justice. His hearers bear ample testimony to the interest and profit of his public services, the fulness of his information on such subjects as came under his notice, and his skill in imparting knowledge. Particularly

one of his most intelligent parishioners, speaking from the advantage of personal intimacy and strong attachment, gratefully commemorates his own indebtedness to such instructions, referring for examples to one of his addresses at the communion-table, in which he unfolded the symbol of the vine and its branches, and to his account of China at a missionary 'concert.' His experience for several years as a teacher had ripened his natural gifts and acquired knowledge for similar duties in the ministry. "He was by nature and practice a teacher." A like testimony is borne as to his influence in personal intercourse, and the improvement derived from his conversation. It would not have been strange if, with his mental activity, independence, and candor, conversant as he was with the controversies of the day, had he lived to pursue such lines of inquiry as interested him, he should have adopted some opinions not common among his brethren. I have referred to some divergence of this kind appearing at his examination, and he is said to have advanced some views in his later sermons that, either from their novelty or from being imperfectly understood, disturbed some of his more conservative hearers. But his grasp of Christian doctrine was too strong to be capriciously loosened, and in matters of such moment, he was not the man to run after novelty or affect originality, or court distinction. He might have felt some temptation to 'pride of intellect;' but he was sober and conscientious, both as a student and a teacher.

"The friends who had most admired him intellectually might have doubted how far he would adjust himself to the various duties of the pastoral office; but here, as really as in any department, was a sphere of his ambition and success. His aptness in teaching, and his purpose to do good, gave the right direction to his powers. In the brief time allowed him, as if to make the most of it, he gave himself with enthusiasm to the proper work of a pastor. He seemed to have a passion for the people of his charge. To facilitate his work, he drew maps of his rural parish, indicating the several residences. He was assiduous in caring for the aged, the infirm, the sick, the afflicted, and the poor. His scholastic habits and studious preparation for the pulpit did not interfere with the zeal of an earnest minister's first love for the flock committed to his care. And thus bestowing affection, he won it in return. 'One of the last acts of his life'—I cite an account given to me—'was to visit a sick woman, who was very poor. When she heard of his death, she was much moved; and then she told how kind he had been to her. "He always left a dollar or two when he went away." This woman had just come into the place, and had no special claims upon him.' I cite another testimony from the same informant: 'As a pastor, he was pious, he was sincere, he was faithful, he was untiring. He loved his people with an unchanging love, and almost his last words were, "You are very kind to me; I love you all, I love you all."' And while even so short a pastorate was not without

differences of opinion and debates among them, it is added, 'There is no doubt but that the people loved him.' Indeed, it must be said that in those few months he was overtasked by his work, not taking due care of his health, and keeping mind and body under too much tension. Being obliged to spare his eyes, he took 'the evenings for walking and calling;' and, between in-door studies and out-door duties, he was so ill fitted to resist disease, that at last, young as he was, his condition seemed to a physician 'like the exhaustion of old age.'

"And, at last, after hastening back to his work from the Seminary Anniversary in New Haven, when his activity was suddenly arrested, and the end drew near, as he well knew; even in the wanderings of his mind he brooded over the sacred themes of his calling; and, in the intervals of consciousness, though, with all his gifts and promise, he was to desist so soon from that work which he had scarcely more than begun, and to give up all that he had projected, and for which he was so qualified and ready, yet his predominant sentiment was a cheerful acquiescence in his Lord's will, with the desire that his parents and sisters, losing in him an only son and brother, might feel, as he felt, that all was well. The details of his illness and death, as of his life, will be recorded by other pens. The ministers and Christian people in the vicinity were moved to sympathy with the bereaved family and the bereaved church, in view of so marked an instance of the recurring mysteries of Providence, that such a life should be

cut short, even before its prime. From all that I have learned of him, he is most fitly associated in my thoughts, not so much with the admiring regards of his former associates, or even the affectionate tributes of his parishioners and kindred, as with the sentence he is believed to have won—'Well done, thou good and faithful servant.'

"O. E. DAGGETT.

"NEW LONDON, CONN."

7. SICKNESS AND DEATH.

Mr. Tyler left Groton on Monday, May 13th, to visit his house in New Haven, and to attend the closing exercises of the Seminary Year. His face lighted up as he met his old friends and mates, and he was delighted to grasp again the hands he had not felt for months. But after the smile of greeting was over, there was evident a more anxious and careworn look than belonged to him in the seminary. His burden came out little by little as he talked with his friends, though he never mentioned it in his home. He was disappointed in his prospects for life; had worked hard to be what he was; and now that he

knew his health was worthless, it saddened him. He told a friend that he believed he had seen his best days, and was now on the decline. He took a long night-walk with another, and the conversation was on God's dark ways; he showed a most beautiful faith. "I have sometimes felt," said he, "as though there were nothing but a Blind Force over us; and, when all adrift, have prayed, 'O God, if there *be* a God,' but now I *know* it." And, as he made light of his large troubles of severe bodily pain and broken health, and thought how all his life had been one chain of struggles, he remarked, "I used to care little for Heaven; I thought Duty was everything. But I've had so many little disappointments all through life, that now I begin to look upon Heaven as a place where there never will be another trial—but *Rest*." And the emphatic repetition of the word "Rest" in one of his sermons on "I will give you rest," shows how he longed for cessation from what he could not bear.

During his visit he complained of headache, lameness, and chilliness; yet he kept about as

usual, visiting friends and entertaining company. He returned to Groton on Friday, May 17th. From this time his health rapidly declined. He had arranged an exchange for Sunday, but a storm prevented the plan; so he took to church an old sermon on John viii. 42 and 43. The introductory exercises were gotten through with difficulty; and, while reading the sermon, he was seized with such a severe pain in his leg that he was forced to sit and finish his discourse. "Every word was emphatic under such circumstances, and those who heard can never forget the words he spoke. He seemed inspired to plead for the *Truth*. After service the people clustered about him, and charged him to undertake no further labor until he was entirely well. He went to his room and never left it again."*

On Thursday, May 23d, his mother was sent for and reached him about 2 P.M. When left alone with him, she said, "James, you are very sick, and will have a long time of it, if

* I am indebted to Mr. J. J. Copp, Groton, Ct., not only for help in writing this paper, but for assistance rendered in many other ways.

you ever do get well. We must be submissive and take it as God gives it." He replied, "Oh, yes; I have no choice to live or die; but I did want to preach a little more."

Then he told her about the last Sunday: "I was to have exchanged with the Ledyard minister; but it was too stormy for him to come; so there was no other way but for me to preach an old sermon. I went to church in a pouring rain, and when I got there felt so ill that I made the exercises very brief, and commenced my sermon. My knee pained me, and I felt faint. I drew the chair to the front of the platform and finished the sermon sitting; and oh, Ma, I did enjoy that sermon."

When he was himself "he was patient and courteous, and smiled upon his friends who came to see him. Gifts of flowers pleased him ever so much, and he had them placed where he could see them. He noted everything that was done for him. 'You are all so kind to me,' he repeated over and over again; and added: 'I love you all; I love you all.'"

"His physician told him that he must re-

sign his pastorate, and take a long rest from all mental labor. This weighed heavily on him, and he referred to it with regret."

His sisters came on Saturday. He was pleased to see them; tried to joke a little, and wanted them to care for him while his mother rested. Indeed, he revived so, that hopes were entertained of his recovery.

At other times he was delirious; and then he seemed to feel, as before, the great truths he had spent his winter in preaching. "Justification by Faith," and the "Law of Love" were the constant thoughts of his mind. "It was as if he had said, 'I have loved you, abide in love.'" His delirium grew wilder, and every time he came out of one, he was weaker. "On Monday his father came; but the sick one was too weak to be informed of it; and on Tuesday at 10.15 A.M., he passed quietly away to that perfect rest prepared by Him whose service had been the joy of his life."

As soon as the silence of the room could be broken, every attention was offered to those

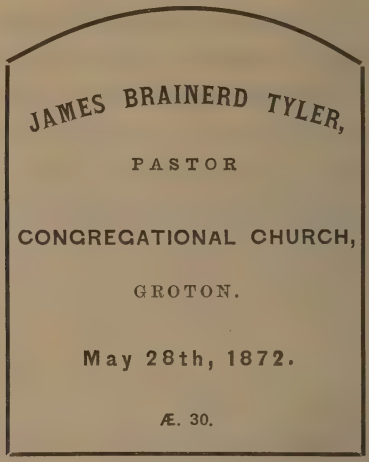
whose loss was so heavy. "What will you have prepared?" was asked the mother. "Something simple," said she; "for that would be *his* wish." But his people wanted to honor the dead. They laid him in a beautiful casket, heavily handled the entire length. Flowers shaped into the Cross and Crown and in wreaths, were brought in love.

At the appointed time, brief services were held at the church, which was full to overflowing; then a large number accompanied the body to New Haven; the funeral was at his home. Rev. Mr. Hubbel, of the College-street Church, read the Scriptures. A hymn was sung by a quartette. Dr. Bacon, not concealing his sorrow, told the story of his life, and how he had loved him as a son. Dr. Dwight offered prayer. Three young ministers and a former friend were the bearers.

There was one place in Groton that Mr. Tyler loved to drop into often—the Stone Works. The Groton granite is noted for the fineness of its texture and for the beautiful finish it is capable of receiving. Mr. Tyler

often admired it, and watched the workmen as they shaped a huge urn or polished a slab.

His people asked permission to place over him a simple heavy stone of polished Groton granite, on which is cut in block letters this inscription :



On Mr. Tyler's death, his church was heavily draped. The pulpit and gallery were edged, and posts wreathed, with crape. And his portrait hangs in the lecture-room, seeming ever to say—

"Life is real—Life is earnest,
And the grave is not its goal."

APPENDIX.

A.

MR. TYLER was especially useful to his friends by his letters: they could question him with the certainty that he would spare no pains to answer, in the fullest way, anything in his power. And the following letter, though not a reply to questions, shows how carefully he wrote, and how willing he was to help, even where it was not expected.

NEW HAVEN, *April* 20, 1870.

DEAR MRS. ——:

Our little conversation last winter about the renewing of friendships in heaven, set me to thinking more particularly on the subject, which I have continued at intervals since returning here; and now I have taken it into my head to put my thoughts together and send them to you, knowing that you are interested in the subject.

To begin with, we should fix it in our minds that *all* our religious belief about the future, with the exception of a few points of fundamental importance,

is not a belief in what is *certain* to us, but in what is more or less *probable.* A few things—that righteousness shall finally prevail, and Christ's perfect kingdom be established upon the earth; that the earth in its present form shall be destroyed and give place to a better world; that after death come resurrection, judgment, blessedness and glory for the righteous, and shame and misery for the wicked; and perhaps one or two things more like these—are known with the greatest confidence by all who receive the revelation of the Bible; but, as soon as we descend into particulars, we find probabilities taking the place of certainties. Certainly Christ will set up his kingdom here—but when? and by what means? and in what manner? Is he to appear in visible form? Will his reign essentially change the natural characteristics of our world? Certainly there is to be a resurrection—but "How are the dead raised up? and with what body do they come?" what sort of thing is the "spiritual body"? Certainly there is to be a judgment of the souls of men—but can anybody tell surely whether it will be in a great visible assembly, or for every man and his acquaintances in their own hearts only? Certainly there is a hell—but who can inform us just what it is? Certainly there is a heaven—but is it a place, or only a state? and are the songs and harpings of the saints literally such, or are they the harmonious gladness of love and obedience? and the heavenly Jerusalem, with all its splendor, and the pearls, and gold, and precious stones, and the "sea of glass" and the "tree of life"

—will anybody say with certainty just what they are? The answers to all these questions must be uncertain. If a man says the statements of the Bible are to be taken literally, and not figuratively, how does he know it? If another says they are figurative, not literal, where did he find out that?

The truth is, that upon many of these matters the Bible is entirely or almost silent; that on many others it speaks at greater length, but not in language which is by any means unmistakable in its interpretation; and that the opinions of men concerning such matters cannot therefore be infallibly true. But that is not saying that all our opinions about them are mere guess-work, not to be at all confided in. A number of beliefs may all be lacking in complete certainty, and yet some may be immensely more probable than others, so as to be the basis of a reasonable and strong confidence; while others may be so improbable as to be worthy of no confidence at all.

We must not expect, then, to arrive at an absolutely certain conclusion concerning friendships in heaven; and yet we may obtain a result which shall justify a confident hope of seeing our departed friends again, or a confident despair of ever doing so. Which it shall be, will appear below.

In order to avoid confusion of ideas, we should separate the inquiry into two parts: 1st, What would be our conclusions on this subject, if the Scriptures were entirely silent about it? and, 2dly, How do the Scriptures modify these conclusions?

Shall we in heaven renew the friendships formed on earth? is the question in hand.

1st, Unless the Scriptures contradict it, it is very probable that we shall renew them. It should be taken for granted that things will remain as they are, unless it can be shown that they probably will not. If, therefore, any one predicts that the state of things will change in such and such a way, it is for him to undertake to *prove* it, before we need to trouble ourselves to *dis*prove it. This is the principle of common sense which we use every day. If I am conscious of loving a friend to-day, I take it as a matter of course that I shall love him to-morrow. To be sure it is *possible* that I may not; but if any one says that I will not, I don't believe him till he shows good reasons why I will not. So, too, if I love my friend now, common sense makes me believe I shall love him in heaven, unless there are good reasons to the contrary. Merely to say that it is *possible* that I may not, is of no consequence.

But *are* there not good reasons to suppose I shall not continue to love my friend in heaven? Let us see. Some one may say that *death* changes our affections. Whose death? The death of my *friend* does not do it; for every one knows that our love to the deceased continues. Will the death of *myself* do it? A few persons may say it will, but that is their mere *say-so*, without any proof; and I have never heard of any proof of theirs (except from Scripture, which it is not yet time to consider), which was worthy of the slightest attention. It is

settled therefore for the present (be reminded that we are now inquiring what we should believe if the Scriptures were silent), that we must believe that friendship is not broken off by death.

It is not necessary to add another argument to the above, but yet I will do it, and so still further strengthen the conclusion arrived at. It is this—that kindred tastes and desires, by their very nature, tend to form friendship and to continue it; and these, if they existed to make friendship on earth, will still make it in heaven. The same is true of memory: for we may often observe how the mere fact of two persons remembering the same events creates a tendency to friendship; and the more so, the further off those events were. How, then, will it be, if we meet in heaven a person whose tastes and desires, being similar to our own, were the cause of an earthly friendship between us, especially if also we can recall the memory of temptations, troubles, sorrows, joys, which we experienced together long ago on earth?

This argument, as I said, gives greater strength to our conclusion; but it is not necessary, and therefore our conclusion would still remain unshaken if this argument could be set aside. But can it be set aside? I think not. For the only way to do that would be to *prove* (not merely to *say*) that we shall not *recognize* one another in heaven, so that these similar tastes and common memories cannot be discovered, even if they exist. But nobody can prove that. On the contrary, we are to be the *same indi-*

viduals there that we are here (only purified and further enlightened), and individuality is the very thing by which recognition is made possible.

And now, it may be added, not as a direct proof, but as further corroboration of the doctrine I am advocating, that the belief in the recognition of friends and the continuation of friendship in the future world is so natural that it has been accepted by all sects of every religion, in every age of the world, except by those who do not believe in a future life of ourselves as *persons*, and by a scattering few here and there among Christians. In view of these things, we ought to consider it firmly established as exceedingly probable, that friendship is to remain in the heavenly life, *unless* the Scriptures say differently. So we come to consider,—

2ndly, What do the Scriptures teach about it? If they are silent, our former conclusion remains unaffected; if they speak for it, that conclusion is made still more nearly certain; if they seem to speak slightly against it, that conclusion becomes somewhat less probable; if they speak clearly against it, that conclusion must be rejected.

Now let us see how they do speak.

But in the first place, to clear the ground for action, let us notice three texts which do not apply at all to this subject, though they may at first sight seem to.

1 John iii. 2. "It doth not yet appear what we shall be," may seem to teach that we cannot know in this life what our condition in heaven will be. But

the true sense is that, although we even now are "sons of God," yet that *perfect* sonship, which will some time be ours, "doth not yet appear" in us.

1 Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into heart of man, the things which God hath prepared for them that love him." This verse has been thought to teach that the things of heaven are to be different from those of earth. But by reading the verses before and after, we find that there is no reference to this subject. The apostle is speaking of "the wisdom of God," "which none of the princes of this *world* knew," though "God hath revealed" it "unto *us*" Christians. The contrast that he has in mind, therefore, is not between the earthly and the heavenly state of the saints, but between the worldly men and those "that love God" on the earth.

Heb. xii. 23. "But ye are come ..... to the general assembly and church of the first-born, which are written in heaven," does not speak of our *recognizing persons* in heaven (as having belonged to the church on earth), but says that, on becoming Christians, we have joined ourselves to that company, to that *party*, rather than the Jewish—whether in heaven or earth is of no consequence.

These texts have nothing to do with our question: now we will consider those that do apply.

1. *We are to retain our individual peculiarities* (that is, of course, as far as they do not belong to the sinful or earthly part of our nature.) This is included in the idea of *resurrection*—which is the rising again

of the *same* individual, not of somebody altogether different. Do the apostles comfort the early Christians with the thought that, if Christians die, God will raise up the same *number* of perfect souls instead of a given number of imperfect ones? Not at all. Their encouragement is that he will raise up the *same souls*. And again. God is the "God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living." (Luke x. 37, 38). Does that look as if Abraham, Isaac, and Jacob were in heaven merely three perfect souls precisely alike, so that either one might be taken for another? Or does it look as if Abraham was that same Abraham, and nobody else; and that Isaac was Isaac; and Jacob, Jacob? And still again, "To him that overcometh will I give . . . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. ii. 17). Either the "white stone," with its secret name, means the sense that a man has of what Christ is and has been to himself in particular, and to none other, and so points clearly to the intense *individuality* of each Christian in heaven; or else this text means nothing that has to do with the present discussion.

2. *We shall be able to recognize Christ in his personal form.* See John xvii. 24 and xiv. 3, also 1 Thess. iv. 17. ("The Lord" is Paul's very common expression for Christ). Now this recognition of Christ is a recognition of him in his glorified body, which is visible and distinguishable (it was *seen*, Acts

i. 11), and like which our bodies are to be after the resurrection. (Phil. iii. 21). We shall therefore also be able to distinguish each other.

3. *We shall be able to distinguish persons in the future life as being the ones of whom we have known on earth.* Thus, in the parable, Abraham, Lazarus, and the rich man recognized each other (Luke xvi. 23–25).

Moreover, if we are to know nobody but God in heaven, the rest being indistinguishable, what reason could there have been for rousing the contrary expectation in the pious Jews by telling them of sitting down "with Abraham, and Isaac, and Jacob" (Matt. viii. 11), when he might just as well have said "with Tom, and Dick, and Harry"? It must have been a deception on the part of Jesus, if he knew they could not know Abraham from any one else when they were sitting down with him.

4. *We shall retain our interest in the persons we have left behind on earth.* The rich man did so in regard to his relatives. (Luke xvi. 27, 28).

5. *If this earth* (renewed and purged from the effects of sin) *is to be the place of the glory of the risen dead, then it is almost certain that there will be the usual relations between man and man*, except as far as they belonged to the old mortal and sinful state. I do not, however, insist very strongly on this argument, because it is not quite settled in my mind whether we shall dwell on a rejuvenated earth; but some passages *seem* to teach that we shall (2 Pet. iii.

12, 13; Rev. xxii. 1; Rom. viii. 18–23), where the *creature*, the irrational creation, is spoken of as existing in a hopeful expectation of being delivered from perishableness); and a good many, and (I think) a constantly increasing number of good and learned men hold this belief. If they are right, our whole question may be considered as decided. If they are not, then these texts have no bearing on the subject any way.

The above are all the Scripture teachings that bear on this point, as far as I know. If I have omitted any, it will be a favor to inform me of it.

But two objections to my view may perhaps be made, which I will consider now.

1. It may be said that we shall be so overwhelmed in the admiration and love of Christ and God, that we shall have left no capacity for special love of any other being. But how do we know that that will be the effect of the perfect love of God? The nature of that love can be judged of by our experience here. It does not decrease our friendship for any one who is worthy of friendship. If the *perfect* love of God is to destroy other friendship, then we ought to find other friendship decreasing just in proportion as our love to God increases; but, on the contrary, we observe that as love to God increases, other friendship widens and deepens and grows richer with it, and still more so if our friend also is growing in the love of God. What, then, should we expect to find, when our own love to God, and

that of our friend to God, both become perfect at once? Anything but a decrease of loving fellowship between ourselves!

2. It may be objected that marriage is the state of the closest friendship in this world, so that if that is not to continue, probably no other friendship can; and that Christ expressly said that marriage does *not* continue in the other world (Matt. xxii. 30). But Christ did not say that; He denied that there would be in the future life any *marrying* or *giving* in marriage,—that is, any contracting of new marriage,—not that marriages already formed would be broken up. But supposing he did say even this, still he would not have thereby overthrown my doctrine. For marriage is a *double* thing; including, 1st, a union of such a kind as must cease when we are freed from a material body; and, 2dly, a *spiritual* union of two souls, drawn together by similar tastes, feelings and desires, by common interests and experiences, and by a habit of intimate communication one with another. This second element of marriage is friendship; the other is not. It may therefore be true that the first element is done away at death, and so that marriage is destroyed by being reduced to spiritual friendship; and that is the most that can be made of this saying of Christ. The matter of friendship was not what he was discussing with the Jews. See what the case was which they brought before him. It had reference entirely to that peculiar relation between two persons which makes them man and wife,

rather than merely friend and friend, and which is to be known, not by the growth of friendship, but by the bearing of children (as shown by verse 25, "having no issue.")

Now let us review what we have done. We first learned that it was not necessary to reach absolute certainty on this subject in order to have ground for a reasonable confidence. Then we found that if the Scriptures taught nothing about it, we should be obliged to consider it *very probable indeed* that in the future life we shall recognize and renew friendship with the friends of earth. Then we saw that the Scriptures do not speak at great length or very strongly about the matter, but that their testimony is never unfavorable to our former conclusion, but rather, as far as it goes, favorable. We have, then, a very strong probability from natural reason, slightly strengthened by Scripture. And that is as good ground as we have for almost any belief concerning the future, except on a few points of the most extreme importance.

The true doctrine, then, as far as it can be discovered, is one which encourages, rather than dampens, the natural tendency of every heart that is set on heaven, to look forward to it as a condition where all noble friendship may have its most perfect fruit beneath the constant smile of an approving God. The afflicted need not, therefore, at the bedside of a companion and friend always bid farewell for all eternity; and the mourner need not try to harden

his heart into forgetfulness, but may find dear comfort in the hope of another meeting in joy without the sorrow of another parting.

We are all as usual. Remember me to all your household.

Respectfully and affectionately, yours,

JAS. B. TYLER.

P.S.—I am licensed to preach at last. When I came here from Millbury, I had doubts whether I ever could be; but you see I've turned out more orthodox than I expected.

B.

THE manner in which Mr. Tyler planned some of his sermons will be of interest, especially to his class. He speaks of this plan on page 45.

2 PETER, i., 11.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

LOGICAL.	*RHETORICAL.*
1. Salvation is different to different people. Prove it. Answer objection from justification by faith.	1. Make them feel the difference between Christians and the difference between their rewards. Impress upon them what the difference is.
2. Therefore, obtain the best kind.	2. Create a longing for the best.
3. How to do it.	3. Impress upon them whence the difference is. Incidentally—
a. How so many fail.	*a*. Stir up the old to see their failures.
b. How avoid failure.	*b*. Stir up the young to the determination not to fail.
4. Recapitulation and conclusion.	4. Combine the force of the impressions already made. End with hopefulness of abundant entrance.

C.*

THE question of Evolutionism in Natural History (for of Evolutionism as a general system of philosophy we shall not speak) is essentially a question of the Origin of Species.

Now there is no man who can tell with complete precision what the term *species* means. A species is merely a product of the classifying faculties of the mind; and yet it must be faithfully conformed to the facts of nature. Again, it is generally agreed that whenever the common offspring of two sorts of individuals constantly exhibits a partial or entire barrenness, such a fact is sufficient ground for regarding those two sorts as distinct species; and yet this test cannot be universally applicable, because the peculiar mode of propagation among some of the lowest animals and plants makes it in their case unmeaning. More-

* Delivered in College Street Church, May, 1871, at the Anniversary of the Theological Seminary. See p. 33.

over, even with regard to the organisms whose propagation is more or less bisexual, our knowledge of the facts is so defective that, out of the whole number of acknowledged species, it is only a small percentage whose limits are actually determined by the phenomena of hybridism; but the classification has to be guided almost wholly by structure and the more obvious functions. And still further, in many cases where there is no dispute as to what the known facts are, there is a wide difference of opinion as to the true boundaries of the species.

But it should not be thought, because such obscurities and disagreements exist concerning the definition of species, that the question of their origin is too ill defined to be worth discussing. With regard to the boundaries of most of them, all naturalists are now of one mind, and let us leave out of account all cases but these. Then the question will be, Is it a general law that the individuals of what we all agree to call one species, are descended from the same ancestors as the individuals of what is acknowledged now to be a different

species? To answer Yes, is to be an Evolutionist; to answer No, is to reject Evolutionism.

Now it is not the purpose of this Article to prove either that the Evolutionists are right, or that they are wrong; and therefore the writer may be excused from describing the divers forms which their theory takes in the hands of Spencer, Darwin, Wallace, Mivart, and others. It is proposed only to say a few words concerning two questions:—(I.) Whether Evolutionism necessarily contradicts Christianity, and if so, in what points? And (II.) If it is found to be inconsistent with Christianity, what course of argument will it then be proper to follow?

I. Does Evolutionism necessarily contradict Christianity? Our polemics should have paid more attention to this question before they attacked the naturalists so fiercely with theological arguments. The contrary course was quite natural, to be sure, when we saw the whole tribe of shallow and blatant opposers of Christianity flocking over to the new theory, as they always do, for reasons quite other than

scientific. But it is unfair to confound with them the truly philosophic minds which have in no small numbers advocated Evolutionism.

The popular idea that Evolutionism in any direct manner destroys the proof of the existence or attributes of God, seems to be a mistaken one.

The chief arguments which are now supposed to afford satisfactory proof of God's existence are of four kinds:—

In the first place, it is said, that since each event is *caused* by something, and that by something else, and so on, the tracing back of any series of events in the line of their causation will bring us ultimately to a first cause, which is God. Now this argument depends not at all on the belief that we have heretofore been accustomed to ascribe the true cause to any event, but only on the general truth that all events are caused,—which Evolution does not pretend to deny. Yet we frequently hear a deprecating cry that the new theories will push God further back in the line of causes,—as if that would in the least weaken the argument for his existence. Why, the argument

itself affirms that he is the *First* Cause, not a recent one; and if now we insert more means between the extreme terms of the series, what difference will that make with the first extreme?

Again, men argue that the order and adaptations which we see in nature, show *design*; that design implies a designer, and that the designer of the universe is God. All this (so far as natural history can affect it) depends upon our discerning adaptation and order in the realm of nature; which things Evolutionism emphatically affirms: so that the worst that it can do in this matter is to make obsolete certain popular illustrations of adaptation, —a thing that has been done a hundred times already without shaking any man's faith in a God.

Again, some prefer to put the argument in this form:—That the existence of God is the *hypothesis* which best explains the facts of the universe. This will remain so if Evolutionism should prove to be true. Indeed, if blind matter, following out its own nature, so uniformly works towards internal harmony and benefi-

cence, then (unless it was all by the barest chance, and so inexplicable on any theory), what intelligence was required to plan the original nature of matter so well?

Again, there are others who say that the human mind is necessitated, or that it is commanded, by its *essential constitution* to believe in God. If so, then it will be as possible for Evolutionism to do away with the regulative authority of our natural constitution as it has been for metaphysical speculations to do the same. In attempting it, they break the ice under their own feet, and fall into a sea without bottom.

Neither will Evolutionism directly affect the doctrine of the *attributes* of God. His self-existence and conscious intelligence are deduced by theologians from the arguments we have just considered; and these two of the so-called "natural" attributes being given, all the rest of them will follow. And it is from these, taken in connection with God's works, that his moral character and government are proved. The works which are taken into account for this purpose are the facts that we

find existing now and during the time of authentic history; and Evolutionism meddles with none of these, unless it denies the existence of a soul.

The objections customarily urged against God's moral character are, (firstly) the existence of evil in the world; in regard to which Evolutionism does nothing to affect the old arguments, except to show that what we have been wont to call physical evil is on the whole a physical good: and (secondly) it is urged that the righteous and the wicked are not rewarded according to their deserts; against which Christians reply that there is a future life where that matter will be set right: and it is yet to be seen what the theory of the naturalists will say to that.

It, appears, then, that it is only in a very indirect way—viz: by first disturbing the Christian belief about the nature and destinies of the human soul—that Evolutionism can be dangerous to the doctrine of God,—a fact which cannot be emphasized too much, since it so commonly escapes attention. Of this now more particularly.

Firstly. If the Evolutionists deny that there was a time during the progress of organism, when *the soul, as an entity*, and not merely as a mode of action, began to exist, they do come into irreconcilable conflict with Christianity. It may be that the soul began in some lower animal than man, from which it went on developing till it became human; and it may be either that the soul was directly created; or that it was generated out of matter (if they can tell how that could be);—these points are not essential: but if Evolutionism is forced by real consistency with itself, (and not merely by some fallacy of its advocates) to deny the objective existence of the soul, then either that doctrine or Christianity is false.

Secondly. If Evolutionism by logical necessity denies any attribute of the human soul which is indispensable to a *moral nature in man*, there is no reconciling that theory with Christianity. It may deny the freedom of the will, if it can still accept moral responsibility; it may show that "the right" and "the useful" have been developed by natural selection from one common idea, if it will admit that these

are now distinct ideas; it may hold that the rules of objective morality have come by natural selection, if it will still allow that there is independently a quality of rightness in love and of wrongness in hate; but if it destroys morality, it destroys Christianity.

Thirdly. If Evolution denies that at some time during the development of the substance called soul—no matter when, no matter how—a capacity for *immortality* was bestowed upon it, or will be bestowed; there can be no peace between such doctrine and Christianity.

Does Evolutionism deny these things? To this the answer is,—

Firstly. That Evolutionism, as a doctrine of natural history, can have nothing to say about immortality, except by denying that the soul has an existence even in this world.

Secondly. Evolutionism must respect facts; and sin is a fact as well known as the existence of fossils. Our knowledge of it does not depend on natural history so much as our knowledge of fossils depends on psychology. Now a theory belonging to inductive science is not called upon to make or unmake facts, but to

explain them if it can. *E. g*, if the naturalist holds that men are descended from apes, he must not from that infer that men have hands on their lower limbs, for the fact is otherwise. So, too, the Evolutionist must not use his theory to prove that men, like apes, have no moral nature, or are not sinners; for the fact is known to be otherwise. He must either not touch this fact, or else explain it. But his science does not require him to touch it at all; or perhaps he will be able to explain it. So then Evolutionism can be held in such a form as not to contradict Christianity on this point—at least, if it will let us believe in a soul.

Thirdly. We come to the point upon which all our difficulties have been concentrating. *Is there a soul?* Does Evolution necessarily say there is none? Plainly not, we think. The existence of the soul is a fact coördinate with the existence of matter, and known by the same kind of knowledge, namely, by the simplest consciousness. Now if men will deny the trustworthiness of this sort of knowledge, let them do it, and they deny matter as well as

soul, natural history as well as psychology, science as well as religion. But Evolution confesses what we call matter, confesses therefore the mode of knowledge by which we know of matter, confesses therefore the mode by which we know of soul. The utmost that Evolutionism can do, is to acknowledge itself unable to explain how there comes to be a soul. But there is an unmeasurable gulf between that and proving that there is no soul.

Therefore the doctrine that there is but one substance—call it matter, soul, or what you will—existing in the universe, though many Evolutionists hold it, is not essential to Evolutionism. It would be consistent to hold that the body of man is descended from a shell-fish, if they like, and even to explain some things about the soul itself by evolution, and yet to leave us a substantial soul, with morality and immortality; and, having these, we can show that there is a divine revelation, and an inspiration of the Scriptures; for our argument for the supernatural remains unchanged till they deny the soul. And after inspiration follows the whole train of doctrines essential

to Christianity. To be sure, Evolutionism, if adopted, may modify the old belief in non-essentials, such as the interpretation of certain books or passages of the Bible: but Geology has already done as much without weakening Christianity at all; while, on the other hand, it has added corroboration to certain passages, as Evolution also will. And Evolutionism may yet do great service to religion by breaking up a chronic skepticism among the orthodox, which deprecates any increasing our knowledge of the internal completeness of the mechanism of the universe, lest forsooth Divine Providence should prove incompetent to manage a machine so vast.

II. We have now answered the first inquiry, Whether Evolutionism necessarily contradicts Christianity. This question properly comes first; and it has been by too often neglecting such inquiries, and taking it for granted that every new and startling scientific theory is dangerous, that theologians have gained their reputation for meddling where they ought not, and for being defeated. If Evolutionism is not hostile to Christianity, then it is purely

a matter of natural science, to be settled by the principles of natural science, and all theological arguments against it are impertinent. But when Evolutionism is shown to be irreconcilable with Christianity — and this is exactly what some of its friends pretend to show— then the claim of its advocates to be let alone by theologians will be no less impertinent. When there are two systems radically at variance, the contest between them cannot be settled by first establishing one upon grounds which would be sufficient, provided the other had never have heard of, and then taking this system as an unquestionable basis from which to destroy the opposing one. That method cuts as fairly one way as the other, and never can come at the truth. If we would have an everlasting wrangle without progress towards right thinking, let it first be admitted that Evolutionism is essentially hostile to Christianity, and then let naturalists refuse to consider any theological arguments concerning Evolutionism, and theologians refuse all scientific arguments about Theology. No, but if the two systems of be-

lief are indeed foes without possible reconciliation, this is the question that comes before us,—Whether the whole mass of reasons which support the one system is of greater weight than the whole mass of those which support the other. All sorts of arguments, then, from every source, for and against either theory, are in order. Each party must listen in patience and make answer as best it may; and thus, by a gradual elimination of fallacies from both sides, the kindled atoms of verity scattered through the confused mass will seek each other, till, where chaos was, there will stand a crystal;—on which side of the old contested line, who should care?—since it will be the truth. That is an evolution deeply to be desired.

D.

At a meeting of the Church in Groton, Conn., held Thursday evening, June 7th, the following resolutions with reference to the death of their pastor, Rev. James B. Tyler, were passed by the whole audience rising:

RESOLVED, That in the death of our young pastor, Rev. James Brainerd Tyler, who died May 28th, 1872, aged 30 years, after a ministry of only eight months, we would submissively recognize the dealings of the great Head of of the Church. While we wonder that one so highly cultured, so keen in intellectual perceptions, so masterly in thought, and withal so true, pure, self-sacrificing and pious, should be removed from the work into which he had entered with all the powers of his mind and the affection of his heart, we thank God that his precious ministrations were among us, and pray that He, by His Holy Spirit, will lengthen

them out, to the good of this people and the glory of His own great name. This was a workman that needed not to be ashamed—a teacher of the way of God in truth, who, by the manliness of his character, the sweetness of his temper, and the Catholicity of his faith, won the confidence, the affection, and the admiration of all who came in contact with him, assuring them that he had been with Jesus and learned of him.

RESOLVED, That we sympathize with the parents and sisters of our beloved friend and pastor in their sore bereavement, and commend them in our prayers to the tenderness of Him who has said, "Blessed are they that mourn."

RESOLVED, That a copy of these Resolutions be furnished the parents of the deceased, and copies be sent the "Norwich Courier" and the "Boston Congregationalist," for publication.

JOHN J. COPP, Clerk of the Church.

SERMONS.

THE FATHER REJOICING OVER THE PENITENT PRODIGAL.

LUKE XV. 20, 21.

"But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

IF I were admitted into a gallery to study a masterpiece of landscape painting, and if I had determined to know that painting thoroughly, to understand, if possible, the artist's full meaning and enter into all his thoughts, I should not put an end to my research until I had separately traced out every brush-stroke upon the whole canvas and learned the purpose of it, and become acquainted with the subtle characteristics of the master's hand,

and discerned the composition and effect of every tint of color. But I would not do this *at first.* I would not begin with these details, lest after I had learned them all I should not know what the whole picture was. The first things observed should be the few great *masses* of matter, of light, of shade, of color — and where they lie, and how they are related one to another—these towering cliffs casting cold shadow across the foreground, that broad midland at rest in golden light, those mountains blue and capped with snow, those beds of clouds—what are they? why are they? to what effect lie all these where they do? How do they affect each other? and, above all, what unifying idea makes the picture, not a mere collection of interesting things, but the embodiment of a single thought, that speaks to my heart and makes it wiser? These are the questions that I should consider first; and not till afterwards do I step nearer, to study that human figure in the shadow gazing thoughtfully out through the brightness of the earth into the blue beyond the mountains; and not till still afterwards do I come

close and study little lines and spots of pigment.

In like manner should I study a book, a poem or a parable—the masses first—the great points and leading thoughts, their unity and relative subordination; and not till afterwards the little suggestions, embellishments, and delicate turnings of the expression. These latter may be just noticed as we read, but they must not be searched for or dwelt upon at first. A person who takes a parable word by word, beginning at the first verse and following through in order to the last, dissecting, weighing, commenting at length on each, is like one who should begin the study of a picture by dividing its surface into little squares, numbering them in order, and completely examining each with a microscope before going to the next. He would know a great deal *about* the picture, but he never would know the picture. Minute and painstaking study is necessary before one can say he fully understands; and his close examination perhaps will help him in correctly viewing the great features, provided he has appreciated before-

hand which are the great features and what their power is; but otherwise it will only lead his thoughts off into a maze of trifles.

Perhaps no class of writings have suffered so much by this mechanical, unappreciative mode of study as the books of the Old and New Testaments; and perhaps no passages have suffered more than the parables of our Lord. One sentence is taken and pressed into service to teach everything that such a sentence under any circumstances could teach; then the next sentence is treated in the same manner, and so on, until, when we ask, after it is all done, "What does this parable teach?" "Why, it teaches everything." "And what does that other parable teach?" "That teaches everything too." The consequence is that each picture of the great Artist is understood as being, not a composition, but a mere mustering together within one frame of a multitude of objects, each well painted, perhaps, but having no principle of arrangement or subordination, no perspective, no one great idea served by the rest, and therefore of but little interest—though perhaps we make the

parable more "instructive" (after our sort) even than its Author meant it to be.

The so-called "Parable of the Prodigal Son," to the first part of which we shall soon turn our attention, has suffered in this way less than most others, but it has suffered severely. Its meaning was too plain to be entirely lost through the ingenuity of commentators, and men have not been heartless enough quite to explain away its touching lesson.

During one of our Lord's journeys, he was continually in company with publicans and sinners: rascally tax-gatherers, thieves, blackguards, prostitutes, and all sorts of outcasts from respectable society, went with him to hear his words. The excellent scribes and Pharisees murmured, saying, "This man receiveth sinners and eateth with them." Here was their accusation — that he was encouraging the vilest classes by associating with them. He answers his accusers. By three parables he defends his conduct, not by calling his accusers hypocrites, which in this particular case perhaps they were not; nor by

showing that these outcasts were not after all any worse than those who loathed them so, which perhaps would not be true; but by showing that their lost estate was the very reason why God was desirous to save them. This is the key-note of all the three parables. If it is not, they are not an anwer to the Pharisees, and were not worth the speaking.

Christ's first answer is by the parable which tells of a shepherd who, having lost one out of his flock of a hundred sheep, seeks the lost, finds it, and rejoices over it more than over the ninety-nine, not because it was a better sheep, but for the mere reason that he had found a *lost* one. Here, then, is his answer to the scribes—that God is glad to save the lost, for the very reason that they are lost and need him. And then, as a second part, or appendix to the parable, he delicately reproves them by saying that the angels in heaven *rejoice* rather than complain, over the saving of a sinner, being in sympathy with God in his rejoicing, as the Pharisees are not.

His second answer is the same, only presented by a different illustration. A woman

loses one out of her ten pieces of silver, lights a candle, sweeps the house, finds the coin, and rejoices over it more than over the nine, not because it is a better coin, but for the mere reason that she has found a lost one. The point of the answer is just here again—That God is glad to save the lost, for the very reason that they are lost and need him. And then, as a second part to the parable, he reproves them as before by telling how the angels sympathize with God in this feeling, as the Pharisees do not.

His third answer is the same, only presented by a different illustration. A man loses one of his sons, but when he finds him again, he rejoices more over him than over his brother, not because it is a better son, but for the mere reason that he had found the lost one. The point of the answer is just here again—that God is glad to save the lost, for the very reason that they are lost and need him. And then, as an appendix, or second part to the parable, Jesus reproves the Pharisees as before, but this time more distinctly—for he draws out at length before them the

conduct of the son who remained so dutifully at home.

The great leading thought, then, in each of these parables is the gladness of God to save the lost. That is the key to the unity of each; —lose it, and you can only understand the parable in bits, you cannot understand it as a whole.

And the principal among the ideas subordinate to this leading one is in each of the parables the same—a reproof to the spirit of the complaining Pharisees—which reproof is added in each case as a subordinate second part at the end.

Let us now drop the consideration of this second part and confine ourselves to the portion which contains the master-thought of all. And, in this section, again let us be true to our principle and look for the ruling ideas first, leaving particulars till later.

Now the son's wayward spirit, his dissipated living, his misery, his penitence, and his father's joy at his return—these, at a glance, are seen to be the most prominent points; and the last of them—the father's joy—has al-

ready been seen to be the chief of all. Under this chief how are the rest arranged in rank? They are all preparatory, in their order, to bringing out the climax of the whole—to the showing of the father's joy. The son's wayward desire to be his own master prepares us for his period of dissipation; this in turn prepares us for his destitution and misery; these again prepare us to see his penitence, and this brings us naturally to the crowning point of the narrative, the father's joyful reception of him. Now, the thought that is introduced to prepare for a following thought, is itself of less importance than the one which it prepares us for. So, then, we know the order of emphasis and of importance which the parts of this passage have;—chief above all, the father's joy; second, the son's penitence; third, his misery; fourth, his dissipation, and lastly, his waywardness in youth.

Now I have opened the subject in the way I have, partly for the purpose of mentioning the method which we should generally pursue in studying the parables, but more particularly for the purpose of making it evident that

the truths which I shall set forth are not those of my own contriving, but are based upon the words of Christ;—and upon those words, not taken in some fanciful and far-fetched sense, but in the very sense in which they were actually spoken, and with the very same ideas made prominent which our Lord himself made prominent. I shall invite your attention to the two features in the picture which the Artist meant to be the chiefest in rank,—the rejoicing of the father, and the penitence of the son.

But let us review the story itself. A man had two sons. The younger takes it into his head that it would be a fine thing to live for himself and take care of himself, without the restrictions that a wise father puts around him. His imagination pictures the pleasant times he would have if he could do as he pleases. His father, when asked, gives him the power to do so, and he willingly goes forth to enjoy the world. He seeks a country far out of reach of home. There he gives himself up to following his own inclination whithersoever it might lead him. He had a

good time of it, and spent his property in it. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want." His pleasures were over, and now he must look out for his necessities. He joined himself to a citizen of that country, who sent him into his fields to feed swine. The independence which he imagined he could gain by leaving home, was done with, and now for the most abject dependence. His appetite became so sharp that he ate with relish the carob-pods that the swine did eat, yet no man gave him any food. Then his thoughts went homewards—'Why, the very servants in my father's house have more than they can eat, and *I* am perishing with hunger.' (Now there are various ways in which the story might have been told). He thought the matter over and over again, and finally he said to himself, 'I will arise and go to my father, and say, Father, this life that I have chosen is a failure; I thought it would prove a pleasant one, and I find it is not; I see that I have made a mistake, and so I have come home again to live with you as formerly;

for here I know I shall be comfortable at last.'

That is a way in which the story might have been told; but not so did Jesus tell it. The son was not so hardened as that. He did not approach his father with a cool assurance that, since he had found his other mode of life unhappy, he had come home to make himself happy in another way. That would have been the word of a purely selfish heart, disappointed in one experiment and now ready to try a more hopeful one, seeking self only, without a breath of honorable feeling or even of common human shame. Men often seek God in just that way—or still more often calculate that they will some day seek him in that way. They say to themselves, "This life of pleasure will not last forever, we suppose. Well, we expect to have something better some time. When the pleasures of this world begin to grow stale, or when they suddenly leave us, we are happy to know that in our Father's house even the servants fare well; we shall return there, then, and live with him; then we shall have enough, and

shall enjoy the close of life, die at peace and respected by our neighbors, and have a joyful eternity besides." Shame upon the thought! —dishonor to think that plan possible!—to serve our selfishness in the earth expecting to change in the nick of time to serve our selfishness in heaven. If a man's idea of worldly life is to use God's blessings for his own purposes, let not his idea of religion be to use *God* for his own purposes. When a person says, "I am not ready to leave my unchristian course just now; but, indeed, I hope to become a capital Christian some time,"—he belongs to the class we are now describing. Let him not deceive himself; that saying of his means nothing else than this,—"I have not yet spent all my substance in sin; but when I have, or perhaps before I have spent all, I hope to go and get fresh pleasures to myself in God's house." And God's mercy is so great that he does sometimes allow that hope to be realized!—though not so frequently as men think, and never until that despicable feeling has been bitterly repented of. But suppose that we might have our way, take pleasure in

worldliness as long as that can last, and then slip into heaven without caring for anything in it higher than our own comfort—suppose this were possible, can it be that we are so blinded by our sin as not to see that it is contemptible?

But let us go back to the prodigal son. He said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." 'I will arise and go to my father, and will say, Father, I have done wrong: and yet receive me back, for, believe me, I have not been so very bad; I have respected thy name and memory, I have not ceased to recall thy kindness to me; the money that I spent—I remembered that it was from thee. I ought to have been more prudent—yes, I ought to have been more upright, but I am not so lost to decency that thou canst not rightly receive me. Forgive me, then, I pray thee; and let me be thy son again.'

That is a way in which the story might have been told; but not in that way did our Teacher tell it. The son did not come con-

fessing some faults and assuring his father that his faults were few. That would have been the way of a heart not entirely hardened and yet entirely selfish—not quite deadened to all honorable considerations, and yet not esteeming them so highly as his own comfort and self-esteem. Men often stand thus before God. They know that they are wrong, they will not be offended if you tell them so, and they will readily confess it. But not so very wrong, they think—"No worse than So-and-so, whom every body likes; no worse than that other man who makes loud pretensions to religion." They are ready to confess thus much to God, and ask him to forgive their shortcomings with the understanding that their shortcomings are not great. Sometimes they do not quite see why God cannot pardon them, since there is so much good in them which he could have for his own simply by overlooking a little evil. But such men have no idea what sin is—or what their own sin is. Theirs is not repentance, but only an easy regret, and that half-smothered by their pride. It does not make them uncomfortable, be-

cause whenever they think of their faults, they can at once console themselves with their good qualities. To remind them of their faults is likely to be of no benefit, because it in the end only sets them to thinking how good they are for all their faults. In order that people may waken to reform, it is necessary that they feel their deep need of it; but what hope of reform in those whom every attempt to show them their need only makes them more pleased with themselves?

But again let us return to the prodigal son. 'I will arise,' said he, 'and go to my father, and say, Father, I have sinned; I have been very bad, I will not try to deny it; I have been worse than I had any idea a son could be; and now I pray thee pardon me; for remember what my temptations were—I was young, and thou knowest how hot one's blood is then; I was unacquainted with the world, I supposed its pleasures to be greater and cheaper than I have found them; this steady life at home is best, I know, and now I long for it again; but then I thought I could do better; I did not believe in thy wisdom, I

wronged thee, I wronged heaven, I wronged myself; but now I have returned again, willing to do thee service and so atone for my shortcomings; I am not all broken down; give me the opportunity, and I can earn enough to pay off all that I have taken from thee.'

That is a way in which the story might have been told; but not in that way did our Saviour tell it. The son did not try to bring a partial excuse for his sin, by pleading his ignorance and strong temptation; nor did he profess himself able, if time were given, to pay off his debt. If any excuse existed, he was not in the mood of mind to plead it; if he was able to do good service, his thoughts were not upon that, but on his wickedness. But thus men often do come before God—often?—nay, almost every sinner that acknowledges his guilt, *at first* wants to excuse a little of it; and when he has given up that, he wants to have God understand that nothing will be lost by pardoing him,—for he will work and pay for his deficiency, he will work in advance of pardon, and cancel part of the

debt, so that there need not be so much forgiven. It is man's pride that speaks so, though it seems to be the honest desire of making amends. There is something more than a debt to be paid off—there has been a wrong done—a flagrant, deep and crying wrong. Make a clean breast of it, bring no excuses, say nothing about settling for an insult by paying money or by doing service, confess it from the bottom of your heart, it shall be forgiven promptly; afterwards, if you wish to make amends, do what you can; but your Father will never mention any old debt for you to pay.

But let us look at that prodigal son. "When he came to himself, he said, ... I will arise and go to my father, and will say unto him, Father, I have sinned, against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants."

That was repentance—and that is the way our Saviour told the story. Not a word of self-justification, not a thought of making up for the past—but "I have sinned, and am no

more worthy to be called thy son." Yet he does not forget his pressing need—he is perishing with hunger, and must have the necessities of life; he will not ask his wronged father to give them to him; if he may only have a chance to earn them, he feels that his father will have done for him more than he deserved.

But though it was his forlorn condition that first awoke him to see his wickedness, now the sense of his wickedness and need of pardon is become the most prominent of all—howbeit the gnawings of his hunger will not let him forget that he must ask his father for something more than pardon. Nor is it to one of his old friends that he will go; but, as a true penitent always does, he will go straight to the person whom he has wronged, and his first sentence will be one of confession. Such was his determination.

And he arose and came to his father's house, told who he was—for in his filth and rags he was not recognized by the servants—asked to see his father, and was left standing at the door while the servant carried the mes-

sage in. "Take my son with you," was the father's bidding, "wash him and clothe him, and when he is fit to appear, bring him to me." And when they brought him, his father met him very calmly, but not without kindness in his voice, took him by the hand, led him to a seat, and said, "My son, I am glad to see you at home again,—but in what a plight! How is it?—tell me." "Father, I have sinned, against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." "But tell me where thou hast been, and what hast thou been doing?" So the son recounted briefly the history of his wandering. Then after a pause his father answered, "My son, I forgive thee all thy wrong; and I heartily desire to restore thee—but can I trust thee?—dost thou not see that I ought to require probation of thee first?" So the father proposed to receive him on trial for three months; after which, if the son seemed to be fixed in his good determination, he should be restored to the fulness of his father's favor. But at the end of the first month, the father, whose affec-

tion could wait no longer, called the household together, and in the presence of them all restored his son to his place of honor, and forbade that his wandering should be mentioned any more.

That was a kind father, and that was a happy son. But it is not in that way that our Saviour told the story. When that returning son "was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the son said, Father, I have sinned, against heaven and in thy sight, and am no more worthy to be called thy son." But he could go no further—in the presence of such a father's love he could not add anything about being a hired servant. The thought of earning anything, or even of having his hunger supplied, faded out of his heart in the fulness of his pardon. We might expect him to be glad, *but his father was more glad than he.* He led him home. He called to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us

eat, and be merry; for this my son was dead, and is alive again: he was lost, and is found."

My friends, our Father is more glad to receive us than we are to be received. His eagerness is the thing that the parable teaches above all else. Indeed, he is not so foolishly eager as to receive those who, unrepenting, come home merely to make something by it; but those who return in hearty sorrow for their wandering, he will run forth and meet a long way off. And then the feast,—it is not made simply to please the son, but to express the father's joy at finding him. If, by some not so very strange bewilderment, the son does not himself enter into the gladness of the occasion, it is but little matter; he is his Father's son, returned and reinstated. It is his *Father's* feast.

Now see a point of difference between that son and us. He did not know the father's gladness to receive him until he came and tested it; he did not know but his father would meet him with a frown, give a beggar's portion and send him on his way; and yet that son trusted himself to his father, and

found him forward to be merciful. But we know beforehand that the Father will receive us; and yet we will not trust him!

Or, do you say that the son trusted his father only because he could do no better—he must either starve or be received at home? Can *you* do better?—can you do better than to do right? Do not treat this as a mere matter of trade. If you do, you make the worst sort of a bargain when you take the world instead of your Father. But this is a matter of honor—and of right. Even if the prodigal had not been hungry in that foreign land, it would have been dishonorable to stay there. But come and say, 'Father, I have sinned; I am not worthy.' Make no excuses; you shall be welcomed.

Or, will you wait to be starved to it? That is not necessary. Repentance is necessary, but not famine. Yet some men are so stupid, and most men are so stubborn, that they will not confess their wrong until fright or dire calamity enforces them. Let it not be so with you. But come and say, "I am no more worthy to be called thy son." You shall not

be made a hired servant. The prodigal came not venturing to think of having a son's place, yet a son's place was given him.

And more than all, your Father does not even wait for you to be starved and come; he *calls* you! "He that hath an ear, let him hear."

TWO STAGES IN CHRISTIAN LIFE.

PSALM i. 1, 2.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

IN other words, "Blessed is the man who obeys the law of God, and not only obeys it, but delights in it."

For there can be two different stages of the godly life—that where duty rules, and that where love rules—or, rather (since duty and love are but different phases of the same thing), there is a stage where the ruling principle is considered in the light of a duty, binding the man's will like a debt—a debt willingly contracted and paid—and there is a stage where the ruling principle is felt as love, sweeping the will and the deeds of a whole man along before its overwhelming current.

Theoretically, I say, there can be these two stages; for I will not now speak of them as

something in fact appearing. Let that come later, and let me first more particularly explain my meaning, by an illustration from what does in fact take place.

A boy enters a new school with a determination to be faithful and observe the rules. He knows nothing of the teacher, except that she is the teacher, and has a right to be obeyed. He cares nothing for the rules, except that they are the rules, and ought to be obeyed. So he scrupulously attends to duty. The teacher's commands and the requirements of the rules he tries to keep, though it is a great hardship, and though he sometimes fails. If the natural playfulness of a boy's mind tempts him towards fun in the place of study, he resolutely, and by force, sets his mind upon his book. If difficulties discourage him, he keeps his crying to himself, and sets his teeth, and pounds his way through them. If he is too tired or ill to work well, he does not offer even the excuse that he might fairly offer, but stands by his work like a soldier. His school days are not quite so happy as some boys', because he learns with

difficulty, and is almost a stranger to the teacher, and hardly dares to ask the help he needs; he often gets down-hearted; and now and then he breaks a rule, which makes him sorry, when most of the boys would not have cared, except for being found out. He makes some progress, and that encourages him; but it is slowly, and that discourages him; and sometimes he finds himself at the point of wishing he could leave the school; but he stops that thought by reminding himself that it is his duty to remain. Duty, duty, duty—that is the word that he keeps repeating to himself—not because it is a pleasant word—he does not delight in it—but because he has made up his mind to do his duty because it is duty, and that's enough. Yet duty is a burden; and though his days are happy on the whole, the oppression of this thought of duty keeps one sad note sounding drearily straight through all the music of his life. He knows it is all his own doing that it is so; that is, he can throw duty away any time he will; but he will not. He will drudge along, let come of it what may.

But after a time a different state of things commences. By steady attention to his lessons, the lessons themselves begin to be a little more interesting; by constant observance of the rules, the rules not only grow easier, but he begins to like them pretty well, or at least he does not dislike them, as at first; and by yielding to the teacher's wishes because he ought to, he gradually gets to yielding because he likes to. And the teacher, too, begins to take more notice of the boy who is so faithful—she oftener goes by his desk to see how he is getting along, and help him through his trouble, and speaks a cheering word; and on the street she bows to him just a little more smilingly than to some others, not because she means to, but because she cannot help it. Now the rules become a good deal easier to obey; and his mind does n't require so much will-power to keep it on the lesson; and the lessons become, first, pleasanter, and then easier because pleasanter, and then faster and better learned because easier; and when the boy comes against a difficulty, he feels freer to ask about it if there is need, [and,

more ashamed to ask when there is no need, and he can break through it himself]. Keeping the rules and studying well and becoming better acquainted with the teacher, make him keep the rules and study better and like the teacher more. And the more he likes her, the more he catches her enthusiasm and deep interest in the work of the school. Why, when he first came, he did not even notice that she had any such interest, but supposed her activity was only because it was her duty to make the boys study, and to enforce the rules. But now her very presence and manner seem to throw new life into him and light upon his lessons. And so on continually; his success in study and his good behavior, and his love for the teacher, and his happiness, grow up side by side, and make each other grow—till, by-and-by, this is the happiest boy in school, and the soundest scholar, and the best behaved, and the heartiest at his play, and the best friend of the teacher; and he can't help obeying the rules and learning his lessons—and he has n't thought of duty for a whole term.

Now, I say there are two quite different stages in that boy's school life — the duty-stage and the love-stage. Both are good, but the second is by far the better. In the second stage, his love for the teacher makes duty easy and pleasant and well performed, though it is not thought of as duty; and it enables the teacher's influence, with unseen power, like a magnet, to rouse up strength in him, and to lead him in the best way, not as a moping servant, but as a cheerful friend. In the earlier stage, the boy followed duty willingly and drearily, courageously and sadly, like a hero suffering martyrdom without murmuring, rather than like a hero bursting victoriously through obstacles for love's sake.

The same two stages are in a Christian's life. In the lower one, doing right seems a duty, and he calls it a privilege only by way of compliment; in the higher, doing right is a privilege, and he names it duty only when speaking for others' sake, and then the word "duty" means "privilege" in his own mind. During the period of duty-service, *rules* are the prominent things before him; during the

period of love-service, he does'nt see many rules, but he sees Christ. During the former he wills to do right, and does it, on the whole; during the latter he relishes to do right, and does it almost entirely. The former state is one of drudging labor according to a law, with patient endurance, dogged resolution, and not much joy; the latter state is one of still more perfect behavior, out of love to everybody, and loyalty to the person of Christ, hearty and full of cheer. In the former, a man is willing to submit to God's wishes, in the latter, he wishes just what God does. In the former he keeps the law, "walking not in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful;" but in the latter, his word is, "Oh, how love I thy law! it is my meditation day and night."

These, therefore, being the two stages of a Christian's life, of course the state of love-service is the higher, and comes not till after that of duty-service. A boy does not fully feel the power of the teacher's personality on the first day. Such interest in a lesson as comes

from its novelty, and such liking for a teacher as one takes at first sight, cannot be depended on to carry the pupil through the temptations to unfaithfulness, and the perplexities, and the temporary defeats that are to come. But the interest in study that grows with the growth of understanding, and the love that close acquaintance and hard service bring, furnish that power that will not faint at evil.

And, furthermore, these qualities cannot be genuine unless they begin their growth at duty. Let no one attempt to learn the higher service by skipping over the lower. It will result in wretched failure. It would be like entering college before learning to read. Let no one think that, because duty is not much thought of when one gets above it, therefore he can get above it by not thinking much of it. The only way to go above it, is to go up through it. The only way to feel the steady power of God's love, so that we can scarcely do anything but right, is to begin by doing right *wilfully*—forcing ourselves to it, if need be, in spite of weariness, or ill success, or pain.

Learn first to reverence duty above pleasure, or possessions, or friends, or life itself; and then you shall be free from it while still conformed to it. How soon would the boy come into those close and quickening personal relations with his teacher, if he began by disregarding duty and trying to admire the teacher while neglecting the rules, and gazing upon her fervently instead of studying his lesson? He would be sent away from school first. How soon will you become so filled with loyalty to God as not to need the thought of duty, if you begin by disregarding duty while you try to raise yourself into communion with Him by some mystic gazing or artificial exaltation? God will repudiate you from his kingdom first.

I know a man who has a great deal to say about his nearness and love to God; his lofty experiences above most other men; his meetings, and his dear brethren who feel like him; but he will not hesitate to slander you behind your back, or to stir up a quarrel in his church, or to abuse his family with a stinging tongue. Let a man first be brought under

the rule of duty, and then we will hear about his love. The path to the higher Christian experience, is through the lower Christian experience. We get free from the bonds of duty only by serving a good apprenticeship under duty first. But the short-cut to perfection is like the short-cut to learning: it does not bring you there.

Now, this apprenticeship to duty—what is it but a process of self-consecration? It is the practice of duty, without regard to pleasant or unpleasant consequences. That includes a constant giving-up of one's natural preferences for the sake of higher considerations—a setting of one's self apart from the pleasing of self to the pleasing of God, and from the pleasing of the world to the blessing of the world. Self-consecration is a prime condition, without which there can be no higher Christian life—or *any* Christian life. But there is a difference between a mental and a practical consecration. I may fully determine now to give up my hopes and life to God and duty, making no reservations or conditions. That is mental consecration, and

by it we enter the Christian life. But still my thoughts and doings may, in fact, not all be according to the law of God and duty. If they were, that would be practical consecration, which belongs to the higher grade of life. And this, like all other practical things, must be learned by practice. That practice is the apprenticeship to duty. It is going on during my days of hard struggling with sin and troubles. I am learning by actual practice, what I have already learned the theory of—to avoid all evil deeds, to do good deeds, and to endure hardships, injuries, and all sorrows, with manly patience, as required by my divine Master. In proportion as this work becomes complete—in proportion as my consecration becomes practical, so as to include all my thoughts, and all my acts, and all my hopes and wishes, I become free from my apprenticeship, and enter the higher grade of life.

From what has now been said, it becomes evident that the higher life, as here defined, overlaps the lower—or, in other words, that the transition from the lower to the higher is

gradual. That boy did not go to school some morning a dull scholar and a slave to duty, and then, just as the clock struck eleven, suddenly transform himself into an enthusiastic lover of his teacher and his books. Almost from the first day there were moments when he took pleasure in his lessons, and, forgetting duty, obeyed the teacher by an impulse of loyalty. These irregular occasions became more frequent, until glad and spontaneous doing right was easier than anything else; and the cases where he did it as a painful duty, became the exception, and gradually became rare ones. No one can name the week, or the month—and, perhaps, not the term—when the change in him took place. It was taking place all the time. Neither can we say with certainty when the change was perfectly complete, nor is it important that we should. The change is none the less real because we cannot draw the line. Is day, night?—but you cannot draw the line between them.

The same with Christian life. From the first, there are times when one is dwelling on

the higher grade — short times, rare times; but if we hold faithfully to duty, these blessed seasons, like spots of clear blue in a cloudy sky, will become more numerous and larger, until they run together; and soon the heavens, from zenith to horizon, will not be darkened by a cloud. Practical consecration is built up by repeating actions, as character always is; and that is why it is attained to gradually. Each action of the mind sincerely renewing its vow of self-denial, each pious thought or desire, each act of righteousness (the costlier the better), helps on the growth of the higher life as surely as the learning of each lesson helps to make a scholar, or the laying of each stone helps to build God a temple.

But now let me present a caution. Do not suppose that gradual means slow. It does not follow, because the higher life grows out of the lower by degrees, that it, therefore, must take a long time to reach it. It does not follow, because we ascend to an upper story one stair at a time, that we need to be a month ascending. It does not follow, because

the stage of love-service cannot be reached by a leap, that we need to be thirty or fifty years attaining it. It is our own fault if it takes any such length of time. It need take little, if we are diligent. How long, I could not say—a few years at most, a few months, perhaps, might be sufficient; and if one says it can be in a few days, I would not contradict him, but I should want the strongest evidence of it. I only insist on this—that the change, being a thing of spiritual education, must take some space of time for growth, but I do not say a long time. I will not now deny that there may be an instantaneous "sanctification;" I express no opinion on that point: but anything instantaneous is not an education, and does not belong to the subject of the present discourse. A gradual change may be very rapid, and seem almost instantaneous, because you do not observe it accurately. In a bright day, it seems that the passage out of a shadow into the sunlight is not gradual; but when you look closely at the edge of a shadow, you find that it is not marked off by a distinct line, but fades out

gradually. I will not, therefore, deny that the entrance upon the higher stage of living may, in some cases, be very quick; and I will not try to decide what is the shortest or the longest time that it will take, or to settle any other such delicate and useless questions. But I will declare, with emphasis—and none of you will say that I am wrong in this—that no one who has been a Christian twenty years, has any right to be a "babe in Christ." Why have they not been growing up? Must it take longer for some to rise than for others? Truly it must, but not so long as that. What then? does any Christian reach perfection in this world, be it in twenty years, or one, or sixty? I do not say that he does; but he who does not in a score of years, or in a quarter of a score, make great advances into that higher service, stands convicted of shameful negligence. But have the majority of Christians made such advances?—and has the speaker himself, who is pressing the matter so?—no matter about that: suppose that they have not; but can the multitude of the unfaithful furnish excuse for you unfaithful?

for remember that in an old Christian the failure of the higher life proves years of failure in that lower life of duty.

Brethren, there may be a difference of opinion concerning the reality of such a higher life as comes in a moment, and is supported in some way that cannot be explained; but if I have made clear what is the nature of that higher Christian experience that I am advocating, I do not believe there is but one opinion among you about its possibility and its blessedness. But if you do not believe in it, the result will be the same, if you follow zealously in the way that you do acknowledge right. Be faithful in duty, be consecrated to duty—keep nothing back from consecration—and by the practice of duty you will surely arrive at that same higher experience concerning which you are now in doubt. As fast as you have learned to keep the law, you will have a hearty and whole-souled delight in the law, and it will no longer be a law to *you*.

But do not study duty as a mere abstract thing; for then you will not be successful in

it, nor learn to love it. Duty is personified in God, and embodied in Christ. It will make a great difference if we leave that idea out. It is not merely duty, but it is our God's command; and not only our God's command, but our Father's pleasure. Omit this view of the relations of duty to a personal being, and duty becomes more of a drudgery, more of a mystery, and leads one towards the higher life more slowly. It would be as if the boy found only his books, and his rules framed on the wall, and no living teacher to inspire him. If we are to inspire ourselves, when shall we reach the higher life? Duty carried out with glad alacrity as beneath the eye of God our King, as a willing service to Christ our Friend and Saviour, by the inspiration of a personal nearness to our Teacher, the Holy Spirit, is a very different thing from duty undertaken barely as duty, with a regretful groan even when we do it willingly.

You never heard a lover say with regard to some service to his best loved one, "Well, I suppose I must do it for her, for it is my duty." That is not the way: but does she

want it done?—then he wants to do it. He pleases himself by pleasing her.

We please ourselves by pleasing Christ. Out of love to Him we do that which is duty, without caring to think whether it is duty; for if we were not bound to do it, we should do it just the same, for his sake. That is the feeling of him who does love-service; for love, without offering any violence to duty, covers duty out of sight.

It is only in proportion to our love that we can have a personal communion with our Saviour. It is only through that pupil's affection that the personality of the teacher takes effect upon him. Without that communion, we may learn some truth of Christ, and believe it with all our mind and half our heart; but a union of ourself to Himself, so that His life flows into our life, there cannot be. We may be his true followers, but we follow him too far off. The opposite extremes of the experience possible to a real Christian are very far apart—very high and very low. Be too ambitious, brethren, to stay contentedly in the dust.

Yet before our Father's face, and at the meetings of his saints, and at the table where they gather, all grades are welcome, poor scholars and good, if only they are determined, without regard to consequences, to work in Christ's service, and to stand on his side in the face of all the world.

REST IN CHRIST.

MATTHEW xi. 28.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

WHEN Noah's ark had floated forty days upon the flood and nothing could be seen but waters far and wide, he opened his window and sent forth a dove; and she, flying for rest over the broad face of the world, found no place for the sole of her foot, and wearily returned for shelter to the restless ark. Much like that, sometimes, we send our thoughts forth to seek repose for us; and over monotonous waters they fly, they fly, safe for a time upon their wings, but comfortless, because no solid standing-place appears in all this tumult of toils and perplexities—no rock or firm-set tree;—and so they return to us to rest upon a support which is itself afloat and tossing. Such is all the repose of self-trust; and to those who cannot rely upon themselves, and

yet have not found a foothold in Christ, their rest is like the dove's rest on her wings in wind and rain, leaning on the gale among the scudding clouds, with only a surging of waves beneath her. But to such a one the voice of Christ speaks out of the distant gloom, "Come unto me . . . . . and I will give you rest." He speaks not loud, but clearly, through the roaring of the storm; he speaks from the repose of his own steady spirit, calmly (but with no lack of earnestness), "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—rest!—"and I will give you rest."

How many of us confessedly, and how many more than will confess it, are searching anxiously for just this thing! And now the invitation is to come and partake of it,—rest for our wandering thoughts, not in their fainting wings, nor in our drifting selves, but in a place unmoved by gales or billows.

It seems to me that if there were a soul to a sea-beaten rock, it must take a grim pleasure, lifting its head above the waves, without complaint allowing them to pound and thunder at

its sides, and crush themselves and swallow up each other attempting to break through, while on its top a man may sit in peace and watch them, or read his book, or talk with his companions. What a deep, happy rest down in its inmost heart the rock must have!—the truer for the very reason that the waves are raging so, and the truer still because its rest is lent to the people who stand upon it. Firm like that rock, safe like that rock, peaceful within like it, our Saviour is, to whom we fly for rest; but not hard and grim like the rock; he has a human heart, and divine understanding of our case. It is his own peace that he invites us to take part in; it is the peace of God; and he invites with official authority as the messenger of the Almighty Father, the Author of rest.

This is not only true, but it is the truth which the Saviour himself brings out in the passage before us, as will be discovered if we examine the line of thought in the chapter. The question is raised in the third verse, which after some delay and preparation is answered in the closing verses. The question

is, 'Art thou the appointed messenger of God?'—'Art thou he that should come, or do we look for another?' The answer is, 'Yea, and I am he that giveth rest.' The question was sent by John the Baptist from the prison where he lay. He had preached Jesus as the Messiah, but now began to doubt whether there might not be some mistake, when he heard that he was healing and teaching, rather than setting up the kingdom of God as a political and military power. Jesus sent back the answer by pointing to these very works of his which John had stumbled at, and by the word, "Blessed is he whosoever shall not be offended in me." It was as if he had said, 'Yes, John; my works are just such as thou hast heard of; but do not be disappointed, for these are the proper works of the Messiah.'

And when the messengers had departed, he again implied that he was the Messiah, by showing that his forerunner John was the last and greatest of the prophets. Then he accused the Jews of their captiousness and of their wicked indifference. Then he thanked

God that the truth was revealed to simple minds; then he comes to his answer who he was;—"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Thus claiming the lofty position of Son and Revealer of the Father, he urges them to receive his revelation and to receive rest, by sharing his own rest. Imagine the greatest of the apostles saying such words, and so by contrast see how great Christ's claim is. Imagine Peter or Paul or John saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Who is it, then, that invites? It is the Son of God in God's name. Whom does he invite? All who need,—not some, but all who are in trial and need rest. In what sort of trial? In every sort; the rest he promises is from all the misery of acting—which is expressed by the term "all that labor,"—and

from all the misery of enduring tribulation from without, which is expressed by the term "all that are heavy laden." The people invited are all who have trouble, from whatever source, within them or without. He invites those pressed with poverty and forced to a desperate struggle for food and clothing. He invites those apprehensive of the future, whose mind furnishes itself with present trouble by fearing trouble yet to come. He invites those disappointed in their worldly plans, or those pursuing worldly enterprises with fèverish excitement. He invites the tired, the overworked, and those overloaded with cares manifold and unremitting. He invites us who are pestered by swarms of innumerable annoyances, each one of which is too contemptible to speak of, but all which together amount to an affliction that cannot be derided. He invites those distressed with bodily pain and sickness; and those who, either at an advanced age or earlier in life, are conscious of powers beginning to abate and the fresh vigor of other years now slowly waning. He invites those downtrodden un-

der tyranny by the civil power, and those oppressed by selfish men who happen to hold them at a disadvantage, or by petty tyranny at home. He invites the bereaved, the widow, the fatherless, all mourners, and the friendless. He invites those who are betrayed by false friends and scheming advisers to the loss of their goods, or their reputation, or their honor. He invites the persecuted and the abused. He invites those harassed with doubtings and hard questions that worry them. He invites the tempted, the spiritually weak and unstable, and all who tremble with the fear of sinning. He invites them who feel their sinfulness and are disquieted by it,—who are ashamed of it, or frightened by it,—or sorry for it. He invites those conscious of the power of sin within them, irresistible, little by little dragging them under like a quicksand, in spite of their struggles and cries,—"Who shall deliver me from the body of this death!" He invites those who long for righteousness, and have no peace without it, and those who thirst for communion with God, and will not be satisfied without it. To all

these, and to every one who is not at rest within himself, the invitation is directed,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Sirs, we are all invited; we need rest, and here it is held out to us. Shall we now inquire more particularly what this is that we are invited to? It is not to the explanation of doctrines merely for doctrine's sake (there is no rest in knowledge); it is not to easy and pleasant earthly circumstances (for a rock has rest, not depending on the waves remaining quiet); it is not to idleness that we are called (that most unrestful state); but it is to *rest*—the relief from toil and burden,—that is, from labor and from heavy lading. That this is the meaning is evident from the manner in which the word "rest" is contrasted in the sentence with the words "labor" and "heavy laden." And, since these words denote all active and passive misery, as we have seen, the promised rest is relief from all the misery that comes of acting and being acted on. It is relief from poverty, anxiety, disappointment, sickness, tyranny, distracting doubts, fear, sin, spiritual

dissatisfaction, and every form of unrest that can be named.

Now this will lead us perforce to understand that the rest that Christ here so distinctly promises is not, exactly the sort of thing that shallow and earthly minds call by that name. And this the following words set forth more clearly still;—"Take my yoke" ('to take the yoke' is a well-known Jewish expression meaning 'to come under one's instructions,' 'to attend his school')—'Enter my school and learn of me,' our Teacher says, "and ye shall find rest unto your souls." Now we see how he can speak so confidently. It is not alone because he has the power of God upon his side, but it is for the same reason that a teacher can confidently promise to impart what he fully knows himself—it is because Christ has *within himself* that rest which he would give us. "*My* peace give I unto you;—not as the world giveth give I unto you." The world promises to give rest by making matters smooth outside and leaving our hearts as they are; Christ means to settle our restless hearts; the world would try to

make the waves stop rolling, which cannot be; Christ would make us firm enough to be at peace even when they dash clear over us. Their tumult shall be music to us, while we stand still in cheerful mood.

Real rest must always be internal. Why does the sick man find no rest? Give him the softest of pillows and the most luxurious bed, let air be pure, and warmth most suitable, and light tempered with the most delicate tact; tread softly, let the voice be hushed; yet he will toss and groan, and wish a thing changed and then changed back again, and he will pettishly complain, perhaps, of the very things that you have arranged at the greatest pains to please him,—and all because the unrest is within him. And why does the conscience-stricken have no rest? He may be thought in all things fortunate, and may be highly honored, his prosperity may bring him troops of friends and showers of compliments; every enterprise may turn out well, and every means of pleasure be within his reach; but, while remorse is gnawing like a worm within him, though he put on a con-

tented look and speak with cheerful voice, there is no rest, and there can be given him no rest by any way of arranging circumstances.

But "Take my yoke upon you and learn of me," the Saviour says . . . . . "and ye shall find rest unto your *souls*." A restful heart ye shall receive; and then ye shall be like a room all cheerful within, with a bright fire burning and a table stored with good things, while the storm singing without and the rain upon the windows only increase the comfort. True comfort must be within. Such was the peace that Christ carried in himself about the world, through hunger and slander, and men's wilful misunderstanding, and the persecutions of the Jews and the folly of his disciples, feeling himself to be alone even when multitudes were shouting "Hosanna" in his honor, and having ever in his view the cross with its agony and its obloquy. Christ's central calmness is nowhere more remarkable than in the scenes which would try a person most. Notice it at the last supper, when he prophesied that one of his friends would sell him for

money and another would deny him. In the words with which he distributed to them the emblems of his death, notice that simplicity united with deep significance, and that lack of passionate expression and so-called eloquence, by which was revealed a heart fixed and calm to its very depths. Then grief began; but who is it then ministers the consolation? Not they to him, but he to them! "Let not your heart be troubled; ye believe in God, believe also in me"—in me, the suffering and the dying one. Then that prayer beginning, "Father, the hour is come,"—the undertone of confidence sounds through the sadness of it, and soon that wonderful utterance—"That they might have my joy fulfilled in themselves." Afterwards, for once his heart seems to have failed him; but not so: "My soul is exceeding sorrowful, even unto death;" but what steady trust still in his Father was that which spoke, "Nevertheless, not what I will, but what thou wilt." And when, a short time after, Peter was for defending Christ by force, the Master spoke again from his calm heart, "Thinkest thou that I cannot now pray

to my Father, and he shall presently give me more than twelve legions of angels?"

Now if it is Christ's own rest that he has promised us, take note of a few things concerning it.

In the first place, then: He gives rest from *sin* by taking sin away; and with it goes the disquiet of a guilty conscience and a fear of penalty. "Love casteth out fear." "Beloved, if our heart condemn us not, then have we confidence toward God," and not unquietness before him any longer. This is too evident to be dwelt upon, and is a thing that stands upon the very face of our text. But because this is so plainly true, we must not, by gazing at it too exclusively, let another thing escape attention:—

For, in the second place, the rest of Christ is rest from other things besides sin, a guilty conscience and the dread of punishment; it is a rest from all toilsome labor and heavy burdens. Do not doubt this, because you do not see that Christians are less afflicted than others with the trials of life; for thus to doubt would show that the meaning of rest is not

understood. *Cessation* is not promised us, but *rest*—not a taking away, but a relief—not a stopping of the waves, but ability to endure them,—not rest external, which is no rest, but rest internal, which is rest. To give the sick man a thorough repose, we need to cause a change in *him*, and not merely to remake his bed; and so Christ gives rest from the untoward circumstances of our life—not chiefly, and sometimes not at all, by making circumstances pleasanter; but always by imparting his peacefulness of mind, which turns evil to good; or if not, still it cannot be hurt by the evil. Take one example and let it stand for many. Here is a person who by a seemingly cruel work of Providence loses him who has been at once her best beloved, her trusty counsellor, her helper in the labor of rearing a family, and the furnisher of their support. Her love, her courage and her ability are all bereaved at once. Where shall she find rest from sorrow, and from dejection, and from want? She goes to Christ for it, and learns a little of his rest. His rest did not consist in being devoid of sorrow, or in the assurance

that all things would turn just as he would like, or in a plentiful supply of physical comforts; neither probably will hers—at least, that is not the promise. But she "shall find rest into her *soul*," as Christ did; then these sore afflictions, really felt, shall dwell only in the outer part of her mind, while in the centre calmness and courage, and a fixed happiness shall be, so bracing the whole fabric that it cannot fall to pieces or be shaken from its place; and this solid rest shall grow, as a fruit ripens from the centre outwards, and shall drive the unrest further and further towards the surface and finally outside the soul; and then what have we? a soul beset and struck at on every side, and yet in perfect peace within. Have we not known a few who were not far from being what I say?—invulnerable to external troubles, and that not by a shell-like hardness, but because those souls are made of such material as troubles cannot mingle with.

If we really need to be saved from want, sickness, loneliness, and the other grievous things that this world offers us, God will take them from us; but in most cases we do not

need that (however much we may desire it), but we need a restful heart. The promise is to give us this; it does not say that all external difficulties shall be done away. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "These things have I said unto you that ye might have peace." "Be of good cheer" in the midst of tribulation; that is better than to live at ease.

Moreover, the thought that it is peace like Christ's, will remind us that we are not called to be stoics. Though Jesus was at rest during continued tribulation, he was very far distant from stoicism, which teaches a man to make himself callous to pain and pleasure, counting them as things indifferent, and to sustain himself in a sort of noble moral pride near to his ideal. A philosophic view of troubles and delights, steadiness, self-command, self-respect, and unswerving obedience to the duty that philosophy points out, are the lofty characteristics of true stoicism. It is the sublimest rule of living that the human mind without the aid of revelation has been

able to frame. But Christ has something still better and quite different. Instead of establishing a form of pride—even this noblest form of it—as the foundation of a good man's character, he leaves him to be as prideless as a child: instead of calling upon us to exterminate the natural emotions of the heart, he leaves them in full force; he will not mangle us in order to make life tolerable. He teaches us to go as steadily through good and evil as the stoic does, but to go with warm hearts and simple, as the stoic cannot; for the stoic's calmness is by a cultured coldness, while the Christian's calmness is by an internal wealth of peace and life, derived from Christ. How hopeful it renders us, where stoicism only makes one contented; how full of "good cheer," "overcoming the world" in spite of tribulation, our Master's peace brings us to be; how tall it makes us grow above the entangling briers at our feet!

And notice now a thing that probably has been coming to your thoughts repeatedly as I was speaking,—that this rest from labor and burdens shall sometime become complete. I

have not made this prominent, because it occurs of itself to every one at the mention of the text, and because there is more danger of overlooking the fact that the rest of Christ belongs in this world as well as in the world to come, and is rest from every sort of trial as well as from sin and spiritual afflictions. But the time will come—it will not be long hence, will it?—when not only may we be of good cheer amid the storm, but the storm itself shall pass away, and the sun shine out from the clear blue, and we shall be standing inside the gate towards which we have been laboriously plodding, and rest shall be not only within us, but all around us.

> And then, "O feeble, faltering feet,
> Methinks 'twill be so wondrous sweet
> To tread the pavement's golden gleams,
> And rest beside the crystal streams,
> In that dear city where all tears
> Are wiped away, and all our fears,
> And all our weary wanderings cease;
> There shall you rest, tired feet, in peace."

"Come unto me, all ye that labor and are heavy laden . . . . . Take my yoke upon you, and learn of me; for I am meek and lowly of

heart; and ye shall find rest unto your souls." Meekness and lowliness cannot help giving rest of themselves. Yet Christ does not say, "meekness and lowliness will give you rest," but "I will give" it. Does it not point to the fact that there is rest for us *besides* that which these qualities themselves can give?—rest in a person, rest in Christ's love, rest in communion with him, to be enjoyed on condition that we learn his meekness and lowliness, and so be able to enter into his mind and thoughts?

And in this connection is something that seems strange to me—that is, that men who read the life of Christ, understand that meekness means tameness, and lowliness means servility. Tameness and servility afford no rest; nor are they found in Christ. What was almost the last thing that he had uttered before this call to meekness? It was a most terrible upbraiding of Chorazin and Capernaum. And what was the last word before this invitation to be lowly in heart? It was a claiming to be the only knower and revealer of God. A selfish pride or an unrighteous

anger is as far from Christ as anything that can be imagined; but a fearless rebuke where rebuke is necessary, or a plain announcement of his glorious office where that is called for, he does not shrink from uttering.

It is not, then, upon a weak or puny mind that we are called to rest, but on one whose repose itself is but a form of power. His easy yoke he offers us; and instead of our burden, his burden, light, and lifted from above. Thus he stands amid the crowd with welcoming words in cheerful voice: 'Come, get rest; I will give it you; wait no more.'

Great rest is yours, all you who come to Christ. Have you yet realized that portion which you can in this world, and which you are in need of now? In some degree I know you have; in greater degree you may. In all the toils and enduring all the burdens of your lot, have you learned to pass through the world as a boy wades through an impetuous torrent, his feet among cutting and slippery stones and rushing waters, but his head and heart calm in the sunlight above? That is our Master's peace.

And you who have no peace, why will you not hear his gracious voice? He does not quite yet say, "Depart from me;" but for the present his bidding is, "Come unto me." To each toiling soul, to each burdened spirit, comes his breath; with healing power for every bruise, promising relief from every sorrow, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—rest! Now may God give you rest!

THE POSITION OF MOSES' LAW UNDER THE GOSPEL DISPENSATION, — IT IS ABOLISHED.

COLOSSIANS 2 : 14.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

EPHESIANS 2 : 14, 15.

"[He] hath broken down the middle wall of partition between us ; having abolished in his flesh the enmity, even the law of commandments, contained in ordinances."

THESE two sayings explain each other, and are abundantly explained by other passages in St. Paul, and elsewhere in the New Testament. Their meaning is, that Christ by his death destroyed the separating barrier between Jews and Gentiles, by abolishing the Law of Moses. That code of written ordi-

nances he took out of our way, and crucified it when himself was crucified.

So, then, let us direct our minds upon this topic:—what position does the Law of the Old Testament take, and what sort of authority has it, under the new dispensation of Christ?—what shall *we* do with the Law of Moses?

First of all, let us illustrate by a parallel case. The law of England used to have authority over this country: is it over us now? Of course we say No; but let us see. The law of England forbids stealing. May I steal, then, because I think that law is abolished for Americans? I may not steal. Then is not the law of England still in force, so far as stealing is concerned? I think anybody can answer that the law of England is not in force; but stealing is forbidden by American law. But suppose our State had neglected to pass a law against stealing, would it then be right to steal? Of course not. Why?—because the English law forbids it? And if so, is not the law of England *partially* in force among us? It is not partially in force: it has nothing

to do with the matter. Stealing is wrong by the law of nature, which is the law of God. If our government does not make laws against it, still it is wrong; and whether England has a law against it or not, has nothing to do with the matter.

We must carefully distinguish between the bare authority of a law and the intrinsic rightness of the things commanded by it. The *authority* of a law, strictly speaking, is derived from the authority of the author, the lawgiver, and continues only as long as the lawgiven will; the intrinsic rightness of a command depends upon the reasonableness of it, as judged by the needs of human nature and by conscience. Stealing, and lying, and blasphemy, are wrong, whether any government has forbidden them or not. They are prohibited by conscience. A governing authority may add its own law to that of conscience if it will; but when that government's law is done away, still the law of conscience remains. But take a different case. It is neither right nor wrong for me to shoot game at a certain season of the year: I may do as I please.

Conscience has no general law here. Now the government comes in and says, I shall not shoot during such and such months. If that government has no rightful authority over me, its law about shooting counts for nothing; the right and wrong remain just as they were before. *E. g*, if England forbids me to shoot in Connecticut, I don't care a pin; she has no authority here; I will shoot as I please. But if the government which has rightful authority, forbids me to shoot, shooting at once becomes a sin. The authority of the government makes that wrong which was not wrong before. Here it is then: If an action is neither right nor wrong by the natural law of conscience, the rightful government can make it right or make it wrong by its own authority expressed in law: but when that law is repealed, matters go back to their former state, and the action is neither right nor wrong.

And again, if an action is in itself either a duty or a sin by the natural law of conscience, then the government cannot make right wrong or wrong right; but it can add its own law

to that of conscience: and when this government law is repealed, still the right action remains right, and the wrong remains wrong.

The law of England used to forbid Americans to steal. That law of England was abolished for us; yet then it was wrong to steal. The American law came in and forbade us to steal, and still it is wrong to steal; for stealing is wrong at any rate. Again, the law of England used to require Americans to pay their taxes by a certain rule; and then it was their duty to do so: the law of England was abolished, and then it was not our duty to pay taxes by that rule: but the law of America comes in and says we shall pay them by a different rule, and then it becomes our duty so to do.

What shall we say then? Is the law of England abolished only in part? Is it abolished in the matter of taxes, and does it still stand in the matter of stealing? No, it is abolished every whit; there is not a particle of its authority remaining over us. Stealing remains wrong, as it always was; and taxes are now regulated by a new government, under whose authority we are.

What then would be the result if the Mosaic Law were abolished every whit—Decalogue, ceremonies, customs, taxes, and all the rest of it? Stealing would remain wrong as it always was, and so would every other act which is wrong by nature; but ceremonies, taxes, and everything not right or wrong by nature, would be regulated by a new government, or else would remain indifferent. And that is just the actual state of things. The law of England can make nothing right or wrong for Americans, because we are not subjects of England any longer: the law of Moses can make nothing right or wrong for Christians, because we are not subjects of that law. But what is right by nature remains right, and what is wrong by nature remains wrong; and as to the rest, we have a new government, the Lord Jesus, who can regulate matters as he sees fit.

What shall we say then? Is the Mosaic law abolished only in part, because we still are bound not to steal, or bear false witness, or commit adultery? It is abolished wholly: it is swept clean away: it has not a particle of

authority left. It will not do to separate it into three portions—the moral, the ceremonial, and the civil,—and to say the moral remains while the rest is done away. It is *all* done away; and the moral precepts remain on their own authority, with the authority of Christ added. They were in force before the Decalogue was published; they were in force after it was published; they are in force now that it is abolished. This distinguishing the law of Moses into three parts is something not recognized by Moses himself, or by the writers of the New Testament: it is a contrivance of theologians of later times. It may be a useful distinction, and I do not doubt it is; but it is a mischievous distinction, when it prevents our seeing the fact that the old law is blotted out entirely.

Is this now a conclusion that we arrive at, only by studying the analogy of the abolition of the English law? No: it is a truth insisted on by the Apostle; and we use the analogy only by way of explanation. "The law was our schoolmaster, to bring us to Christ, that we might be justified by faith. But, after that

faith is come, we are no longer under a schoolmaster." In another place the same apostle argues, that a woman is bound to her husband only as long as he is alive. When he dies, she dies to him, and may marry again. In like manner Moses' law is dead, and we are dead to it—that we might be "married to another, even to him who was raised from the dead," the Lord Jesus. And again he says, "If I build again the things which I destroyed,"—if I set up Moses' authority again after having thrown it down,—"I make myself a transgressor; for I, through the law, am dead to the law, that I might live to Christ." And yet again he speaks of certain Mosaic observances as a shadow of coming things: but now that the body itself, of which they were a shadow, is come, what care we for the shadow? The body is Christ: and he "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." He "abolished * * * the law of commandments contained in ordinances, * * * so making peace." And yet another inspired writer says,

that Christ is the Priest now, in stead of the tribe of Levi, and "The priesthood being changed, there is of necessity a change also of the law." "There is verily a disannuling of the commandment going before, for the weakness and unprofitableness thereof." We conclude, then, that "Christ is the *end* of the Law, for righteousness, unto every one that believeth."

Let me dwell a little longer upon the present matter, that there may be no need of proving it over again next week. Paul gives great emphasis to the truth that in Christ the law is done away. That he means the law of Moses, I think, will not be doubted by any one who has given intelligent attention to the course of thought in the epistles, or to Paul's customary use of this term Law. This is a well-known proper name for a certain book—the book of the Pentateuch, or the law of Moses,—and it would be so understood by every Jewish reader. But does the apostle mean that it is done away as a method of justification? or as an authoritative rule of action? One or the other he must mean. He

does not mean that it is done away as a method of justification; for he vehemently denies that it ever was a method of justification. At Antioch he preached that believers "are justified from all things, from which ye *could* not be justified by the law of Moses;" and indignantly reminded Peter that "By the works of the law shall no flesh be justified." The Mosaic law, therefore, is done away *as an authoritative rule of action.* All of its authority, though not its usefulness, is gone.

The Mosaic law was a national law, given to the Jews. It has not been abolished for the Gentiles, for it never had authority over them; for the same reason that the law of France has no authority over me,—I never was a citizen of France. Moses' law was Jewish law: it never had authority over me, for I never was a Jew. The Jewish nation, however, once was God's church on earth, and then the Mosaic law was the law of the church; but it was repealed long ago, and by that means it became possible for Gentiles to come into the church without becoming Jews: *i. e,* the "middle wall of partition" between

Jew and Gentile, was broken down thereby, as our text declares. Either the law has been abolished, or else the Gentiles cannot come into God's church, or else the Gentiles must become Jews when they come in. The Gentiles may come in without becoming Jews: therefore the Jewish law must have been abolished.

Abolished partly? No; abolished wholly, as we have seen.

Neither is this the meaning,—that the law *seems* abolished to the Christian, because he obeys it, and so does not feel its authority weighing down upon him. It is true that such is the result of obeying the law heartily, and for the love of it. But that is not the thing that is being spoken of in all these passages about the repealing of the Law; for it is a thought which would be outside of the line of argument in every one of them.

I hope that now the thing I wish to say is not left ambiguous. My meaning is, and the apostle's meaning is, in the plainest sense of these words, that the binding authority of the law of Moses, in all parts of it, is, under the

Christian dispensation, as completely null and void as if that law had never been given.

And furthermore, the Old Testament following Moses' time, is in the same manner done away. It is but a part and development of Judaism, of which Moses' law is the foundation; they are both of one piece. Their unity is so well recognized, that the term law was often used among the Jews, and in the New Testament, as the name of the whole Old Testament together, and not of the first five books alone,—as, *e. g*, where Paul says, "In the law it is written, with men of other tongues and other lips will I speak unto this people,"—the quotation being from Isaiah. No distinction is ever intentionally made between the Pentateuch and the other parts of the Old Testament, except with the idea that the Pentateuch is the basis of the whole; so that the later books stand or fall with the books of Moses. In company with Moses, their authority as commandments is done away.

Observe, however, that abolishing the old law does not declare it to be a bad one. The law of England is not declared to be bad when we

say that it no longer has authority over us. Good or bad, it was done away: and yet in truth it was a good law—far better than most nations have. The Mosaic law is not declared to be a bad one by being abolished: but it had done its work, and become obsolete, and a better government, with a new law, took its place. The summary of Moses' law is the same as the summary of the perfect law;—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself." "Wherefore the law is holy and just, and (therefore) good." In that age of the world there was no code of morals worthy to stand in comparison with it; and for that Jewish nation, in their peculiar circumstances, with their peculiar qualities, and with their peculiar work to do in the history of the world, the Mosaic law was fitted by divine wisdom for its temporary purpose. When it had accomplished this, it became useless and was set aside, that a "better dispensation" might come in. "For there is verily a disannuling of the commandment

going before, for the weakness and unprofitableness thereof: for the law made nothing perfect; but [there was] the bringing in of a better hope." And all of that abolished law, which is good for us under our circumstances, still remains—not, however, on the authority of Moses, but on its own authority, and by the command of Christ.

Now notice, if you please, another thing. The Law of England has not the slightest authority over this country; and yet, because our law is founded upon it, it is of great value to help us to understand our own law, and to guide the practice of our courts,—so much so, that no one is fit to be a lawyer here who has not given considerable attention to the law of England. In like manner, the law of Moses, and the Old Testament generally, are of great value to aid the understanding of the New Testament and the law of Christ. By saying that its authority is gone, we are far from teaching that it need not be studied or heeded. On the contrary, the Old Testament is the most valuable commentary on the New; and not only so, but it also throws light upon

many of our duties, which are less distinctly mentioned in the New. It throws light upon them, and it may show them to be binding; but it cannot make them binding. To take a single example, the requirement that one-tenth of the yearly income should be set apart for religious and charitable uses, will go far to guide us in framing our own rules of charity; but it is not itself a rule to us, for its bare authority is utterly destroyed.

2nd. Now, in view of all that has been said, the inquiry arises,—What then was the law of Moses for?—what purpose was it meant to serve, if its authority was meant to pass away?

Of course, a part of its design was to rule the nation of the Jews as a social body, and do the offices of a civil law: but, besides this, the New Testament points out two purposes for which the law was given,—namely: to awaken men to a sense of their helpless condition in sin, and to point out to them the true way of redemption. It was a sort of John the Baptist, crying, "Repent!" It was not the Light, "but was sent to bear witness of that Light."

"The law entered that the offence might abound." The law came in that the sinfulness of human nature might be brought into a definite, and conscious shape, by transgressing express commands.

The law did not make men sinful, but it took the first step towards curing their sinfulness; "For by the Law is the *knowledge* of sin." It did not make them greater sinners, but it brought their sin to view. The evil of their heart, and the error of their life were scarcely understood by themselves, till a definite commandment came and said, 'Thou shalt do this.' 'Thou shalt not do that.' Then they roused themselves in opposition to the command, or else they learned how hard it was to keep it, and accused themselves of definite transgressions against a clearly-stated law; and in either case they came to a knowledge of the sin that just as really had existed formerly, only hidden from themselves. The sacrifices and other rites of the Old Testament kept constantly before them the thought of guilt, and the need of atonement. Conviction and sorrow was the law's

chief work for sinners — as sense of bondage, of discord within themselves, of ill-deserving, of helplessness. But not without hope, were men in prison under the law. There was a better expectation forward. 'We were kept under the law, shut up, awaiting the faith which should afterwards be revealed. Wherefore the law was our guide to Christ, that we might be justified by faith.' With one hand, the law held men in its painful grasp, with the other it pointed to the coming Christ. Christ came; the law let go its hold; we went to Christ; and we are free.

Such is the teaching of St. Paul. Such is the law, such was its purpose; and it did not fail. The law was ordained by God to do this temporary work for the race of man, as the law of conscience does it for the individual soul. As one wishing to leaven a great mass of dough, first prepares a little leaven separately, and at the right time adds it to the mass, so God prepared the education of our sinful race, by setting apart a little nation, giving them the law to drive them towards Christ, then giving them Christ; and

at last, through their efforts, sending forth into the wide world, the gospel-leaven, to infect the whole with life and holiness.

3rd. Finally, observe one thing more. That law which is abolished is fulfilled. The fulfilment of it abolished it. It was made on purpose to be abolished,—as the blossom is made on purpose to produce the fruit, and in the act of fruiting is itself at once fulfilled and done away. So plainly did St. Paul perceive this, that during the very argument where he is proving the law to have been repealed, he says, "Do we then make void the law through faith? God forbid: yea, we establish the law."

For we must remember that the Mosaic law is different from the law of England in certain respects. The law of England was brought to an end in this country by a force hostile to its authority; but not so the law of Moses. That law and the new one are from the same Lawgiver, who, from the beginning, intended that the one should give place to the other. It was not because some new light, and a better plan, came into God's mind at a

later time; but he understood both plans from the first, and purposely set up one as a preparation for the other. There is no conflict, then, but harmony, between the old and the new. As John the Baptist willingly gave way to Christ, the Law of Moses willingly perished when the gospel came. And thus it fulfilled its destiny. Why, the very same Greek word means both to be fulfilled, and to be brought to an end. As the same workman makes first the mould and then the image cast within it; and makes the mould, expecting to destroy it in the process of casting; and as the purpose of the mould is fulfilled in the very act which destroys it; so God first made the law of Moses to shape the Gospel in, and expected both to fulfil it and to destroy it in perfecting the Gospel: and in that act the law has passed away; but not a jot or title of it has failed. "Think not," says our Lord, "that I am come to destroy the Law or the Prophets: I am not come to destroy but to fulfil." Neither does that workman work to destroy that mould which he has made, but to fulfil its purpose; yet in fulfilling it he does

of necessity destroy it. Just so, our Lord, after saying that he is not come to destroy the law, goes on to quote Moses' commandment, "Eye for eye, tooth for tooth," and then shows how to fulfil the command, in doing which he destroys it. So not a tittle of the law has failed, but all its authority as a mere rule has passed away in being fulfilled.

I have now given an outline of the teachings of the New Testament concerning the binding power of the commandments of the Old. But is it of any practical use to know all this? Truly it is; and this I hope to show some other time. But just now I will barely mention some mischiefs that have resulted from ignoring the truth set forth to-day. One class of people, seeing clearly that the epistles prove the law to be abolished, but not noticing that it is the Mosaic law, have concluded that Christians are not bound to perform the works of morality: another class, recoiling from the direful effect of such a doctrine, have ventured to deny that any law of God has been repealed by him; and, consequently, have explained away this teaching of the New

Testament by subtle methods of interpretation, which would, if thoroughly applied, subvert the whole doctrine of the apostles; and, further, they have enslaved the conscience of many good people to certain groundless scruples taken from the Jewish law: then a third class, learning their art of interpretation from the last-mentioned, have contrived to wrench the whole Bible to suit their own prejudices, or lust: and, finally, a fourth class, disgusted with the absurd or the immoral conclusions of the others, have thrown the whole Old Testament overboard as a worthless book, and at the next step thrown the New Testament over too. The truths that we have now been contemplating will serve as a powerful corrective to all these evils, as well as to many others. ["For God hath not given us a spirit of fear; but of power, and of love, and of a sound mind."]

Those who are seeking excuses for a lax morality, will find no comfort from our doctrine. Those who would reintroduce the whole or a part of that Judaism which St. Paul expurgated from the church, will find them-

selves confuted by our teaching. 'For ye are not come unto Mount Sinai, and fire, and darkness, and tempest, and trumpet-sounding, and that intolerable voice of words; but ye are come unto Mount Sion, * * * and to Jesus, the Mediator of a *new* covenant.' * * * "See that ye refuse not him that speaketh: for if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: but now he hath promised, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain."

ANSWERABLE PRAYER.

MATTHEW vi. 10.—"Thy will be done."

A RELIGION without prayer is a body without breath. Every organ may be perfect, each cell and fibre faultless, its form may surpass Apollo's, the beauty of its internal structure may fill the anatomist with admiration; yet what is it all, but a cold, dead clod? The very fly buzzing about its head knows more, enjoys more, can do more. Men may, by dissecting, learn much of what the corpse could do, if it had life—of how its parts might act, if it had life,—but it is dead.

A religion without prayer is a drama without progress. Let it be full of pretty sentiments in neatly flowing phrases, let choicest canvas, choicest costumes, choicest actors recommend it; but there is no accumulation, no aim, no power; the greatest of actors cannot play it well; the interest that rose with your

earliest expectation, faints into disappointment; you cannot hear it through.

Men have always found it as I say. Some have framed for themselves a system of religious philosophy, symmetrical, compact, well-organized, in most things true; but, not admitting of real prayer, it has always proved useless for the soul's life. It looks well, it sounds well, it is a fine subject for analysis, that one may see what it would be if it were alive; but it is a corpse. If carefully preserved, it becomes a dried mummy; if not, it melts into corruption. Such has been the history of all the prayerless philosophers that are old enough to have run their course.

Some men, on the other hand, caring less for philosophy, have contrived a religion for themselves which consists only of the culture of fine sentiments towards God and upright action towards men, but all, either in theory or at least in practice, without prayer. But it has turned out to be a drama without progress. The sentiment may be good enough, the morals may be good enough; but when it comes to acting the drama on the stage of

life, there is found to be no vigor in it; somehow there is felt to be an emptiness, a lack of definite, sturdy purpose, the acting loses spirit, the morals themselves degenerate to mere correct forms of doing, and the sentiment into a vague luxury of feeling.

This need of prayer in order that religion may be deep, real and living, seems to be perceived almost instinctively by all kinds of men, however false or incomplete may be their ideas of God. With the savage's first notion of an unseen being who has to do with human affairs, comes invariably an impulse to prayer. No matter how wretched a thing his god may be—a tree, a stone, an image rudely fashioned out of mud—no sooner does he begin to believe that there dwells in it a power who claims his service, than he addresses his wishes to it. He is right in this feeling that he must pray, and only wrong in thinking that wood or stone or clay is worthy of his petitions. It is but the same natural instinct that prompts the infant to ask whenever an object of desire is beyond its reach. Asking is as natural as desiring; and prayer is simply asking God.

And prayer becomes the more important, the greater the God is in whom we believe. Prayer is felt to be a necessity by him who does not suppose his god can do more than give him success in fishing, or turn away from his painted body the arrows of his foe. Still more, if Jupiter, Neptune, Pluto, be our divinities; for though they are not almighty or all-wise, they rule great departments of the universe, they are our kings, not always just, or pure, or kind, but as good, at least, as the human kings to whom we present our petitions, and far more powerful. Still higher, then, is the necessity of prayer, and still more pervading its influence on his life, to one whose God is Abraham's; for in his power are not some things, but all; he framed the world out of chaos, and created chaos out of nothing; he set the sun his course, he raised the barriers of the sea; he taught the plant to bloom, the worm to crawl, the fish to swim, the bird to fly, the lion and the ox to love their diverse ways of life; he made man in image of himself, he knows each child of Adam through and through, he claims men's

service, he plans men's life, he punishes or rewards according to his own unspotted rule of justice, he invites men's prayers, and answers them. Shall not his creatures kneel to him? If the believer in Jupiter does well to pray to Jupiter, much more shall not Abraham pray to Jehovah?

Then higher yet is the Christian's duty and privilege of prayer; for our God is the God of Abraham, with this still further revelation of himself, that he is a *Father*, overflowing with love to all whom he has made. Through his Son and through his apostles he urges us by every persuading motive freely to make known our requests to him with confidence that they shall not fail. If, then, the idolater must pray to such a god as his, if the more refined paganism finds religious life impossible without prayer to the creatures of its fancy; if the patriarch more truly lives by prayer to the Almighty God; then, yet more truly, because the God of our thoughts is loftier than any of these, must the Christian find his soul's life and earnestness prompting to, and promoted by, prayer to 'Our Father who is in heaven.'

So we all say, brethren. We exhort each other, as Christ and his messengers exhorted us, to "pray without ceasing,"—in every moment of difficulty, of tribulation, of danger, of prosperity, of distress, of coldness, of longing for better things for the soul, or of wishing for any good, whether great or small, whether for ourselves or for others, to approach boldly the throne of him who desires to bless even more than we desire to be blessed. We remind each other that prayer brings answer; but do we find it so? Yes, every one will reply. But how often?—how many of our prayers are answered? When I ask you this, does not your mind seek a reply by looking *back* a few days, a few weeks, even years may be, and saying to itself, "There, on such and such a day, in such and such a matter, my prayer was not in vain?" *Backward*—searching along the path far behind, amid the ruins of a thousand fruitless prayers, do you not go to find a few instances of assured success? I believe that is a common way. What? Were you not answered to-day? Were you not answered where you sit? Why not? Why

must we seek old times to find when God kept his promise? The promise is not for a few prayers—one of a hundred—but for all right prayer. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

But we have asked and not received? Is God, then, false to his promise? Who will not rather say that we have not truly prayed, or that we have not perceived the answer really given?

But if this is so, it is of great import that we set things right here; for not to pray, or not to receive the answer to prayer, is the same as not to live the Christian life. It must be that there are mistaken ideas abroad in respect to prayer; for we will not say that all can be explained by affirming that nearly all Christians are indifferent to the matter. On the contrary, is it not one of the commonest things for a person to be in an agony of desire to receive the object of his petition, and at the same time in an agony of disappointment that he does not receive it? But false views (easily adopted on any subject) are rife

in respect to this; and false views, always dangerous, are most of all so in a matter of such vital importance.

I invite your attention now to two questions, hoping that in our study of them some of these false views will come to the surface, and, being detected, will be abandoned:

First, What is an answer to prayer?

Second, What sort of prayer is answered?

First, What is an answer to prayer?—I reply, in the first place, It is not sufficient to say that its answer consists merely in the natural effect of the act upon the praying soul. It may be that, but often it must be more. The character of the mind is educated in good by frequently repeating good emotions until they become deep-rooted habits. In the act of prayer the mind comes into a state of contemplation of spiritual things, of tenderness toward holy thoughts and motives, of humility before God, of sorrow for sin, of longing for goodness and for the good of men,—indeed, the time of prayer is the time of all the highest aspirations and resolutions of which the soul is capable; and by their repetition these

become easier and more constant. In other words, the soul thus grows in holiness as the effect of praying;—and this, some people say, is the answer to the prayer. That is, If I pray for humility, in that very act I take on humility, and so my prayer is answered; if I pray to be delivered from a certain sin, in that very act I determine anew to resist the sin, and that determination is the true means of resisting it; so that the tendency to commit it becomes the weaker thereby, and my prayer brings its own answer. Now it is true that such is one of the natural and unavoidable benefits of genuine prayer—and this we ought not so often to forget;—but it is no less true that this is not all of the answer. Let your own experience decide. These persons say that the effect of prayer in aiding us to forsake a sin is due merely to the fact that in praying we firmly resolve to forsake it. But have you not repeatedly resolved with all your might (but forgetting to ask God's aid) to resist a certain temptation, and yet fallen again and again beneath it; and at another time when it assailed you, have you not made

the same resolve with earnest prayer to God for help, and been triumphant? Did that divine help, when aiding your own resolve, ever fail?

Or test these people's idea by the Scriptures. Elisha's prayer for the restoration of the Shunamite's dead son, no doubt, was very beneficial in its reflex influence on the prophet's own soul, but how should that bring back the child's life? Or, if one says that was a miracle, and so out of the order of the events of our day, take another instance. "I beseech you, brethren,"—so writes Paul to the Romans—"for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa: and that my service which I have for Jerusalem may be accepted of the saints." Evidently he thought that their prayers were somehow to be answered, not only in their own hearts, but in far-distant Jerusalem.

Again, it is not sufficient to say that the answer of prayer consists in its influence on the

soul of him that prays, together with the natural outward effects of that influence, in his acts and in their various consequences. It may be this, but often it must be more. Your prayer for the welfare of a church, by its influence on your own mind, makes you more thoroughly willing to do all you can for the church; and your doing, both directly and by exciting others to like works, accomplishes the result designed. Thus the prayer answers itself; and that is all (so some people say) that there is of answer to prayer. But how do the Scriptures speak? In the case already mentioned did Paul expect the church at Rome to accomplish anything at Jerusalem by their own efforts, that he might be delivered from the Jews and be accepted by the saints? But he urges them to pray for just these things, as if he expected their prayers would have some effect.

Again, the true answer to prayer is an event brought about by God in consideration of the fact that the prayer is offered. If that is not it, then the Bible-writers speak of prayer in a way which must destroy all our confidence in

their truthfulness and respect for their honesty. What is the motive continually urged in their exhortations to prayer?—that prayer will by its very nature do us good? That would be true, but it is not mentioned. The great motive is not that prayer has naturally a tendency beneficial to the mind, but that God will answer it. The encouragement is that "Your heavenly Father knoweth what things ye have need of before ye ask him," and "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." The Scriptures always understand that the prayer moves God, and that he brings about the effect. Loosely speaking, then, it may be said that a prayer is not answered unless some event takes place in consequence of it which would not have happened otherwise. This statement, however, though calculated to give a true impression, might not be entirely correct in every case, because God might have seen sufficient reason to accomplish the event prayed for, even if the petition

had not been offered; so that the offering of the prayer changed nothing except the mind of him who prayed. But even here, there is truly an answer to prayer; for though the event would have taken place at any rate, the prayer is an added inducement to God to bring it to pass; while in many cases, perhaps in most, it is one without which he would not have brought it to pass at all. Nor should any one be offended at this word *inducement*, as if it abated anything of the free sovereignty of God to do what he sees fit: for if we deny that God's action is at all influenced by men's requests, we must deny all power of prayer, and say that, except by superstition, prayer cannot be offered; since it is impossible for a man heartily to ask for anything when he is assured that God will be no likelier to give it than if the prayer had not been made.

But it is common nowadays to declare that modern science has established one thing beyond a doubt; and that is, that the laws of nature, in matter and in mind, act uniformly and without exception; so that prayer, being unable to change any of these laws, cannot

make any event different from what it otherwise would be. Well, we do not claim that it can, by its own force, without the will of God. And let us not confound what science has proved with what she has not. She has shown that natural laws are permanent and uniform, but she has not shown that God may not modify their workings, as you and I do every day, without either destroying or suspending them. It might as well be claimed that it was of no effect for me to make up my mind to read a certain chapter this afternoon, because, forsooth, the laws of nature are uniform; and if they caused it to be read it would be read, and if not, it would not be, and my determination would make no difference. I know it does make a difference. If I determined to read it, it would be read; if not, not. But I do not break any natural law in reading it, I merely modify the action of those laws. If, then, science has not shown that my action cannot modify events, how do men say it has shown that God's action cannot?

But I need not even have given this answer to them. I might have admitted, to

please them, that all laws work invariably according to their original design; and then will they tell me, that in forming that design, God could not foresee each prayer and make ample provision therefor? Science says nothing to that question.

The same suggestion also will furnish an answer to those who say that by affirming prayer to be an inducement to God to do so and so, I make him to be changeable, designing first a certain thing, and then when he hears a prayer, altering that design. We do not make him changeable. If God once determined to do a thing, he always will be determined to do it till it is done. But that original determination — might it not have been made in view of a prayer? "What?" returns the objector, "in view of a prayer not yet offered?" Certainly, we reply, for though not yet offered, God always knew whether it would be.

But even this explanation is not necessary for one who believes the Bible. He does not require that God should unfold to him all the whys and hows and whens of his universal

government. The Scriptures teach that prayer is answered, and that the answer is a solid reality, not an illusive trick. Then what if we cannot tell *how* it is? Can we tell how it is that certain chemical elements form oil of lemon, and also the very same elements, in the very same proportion, make oil of turpentine? We cannot tell how it is so, but we know it is so. We have no quarrel with science—she and religion are sisters. Only we say that when science can explain the difficulties of her own raising within her own proper domain, it will be early enough for her to come over into the realm of religion, and tell us whether God says the truth.

Second, Our second inquiry is, What sort of prayer is answered?

To sum up all the reply in one word, we may say it is the prayer of faith. That only has the promise, for that only is true prayer. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Now that is a very simple thing in itself, but it implies a good many others which we are apt to cast out of the account. Faith is a

simple entrusting of our interests to God, as being just what he ought to be, and doing just what he ought to do.

Then the first and greatest characteristic of the prayer of faith is that it is offered in a spirit of submission to the divine will. We shall find no more perfect example of it than that most memorable one of Christ's, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And "He went the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done." There are two elements in such a prayer; an earnest desire on the part of the petitioner—"Let this cup pass from me"—and at the same time this proviso to the desire—"Nevertheless, not as I will, but as thou wilt." There must be the desire, else it would not be prayer; there must be the proviso, else it would not be the prayer of faith. For suppose I go to God with my request, wishing that he should do, not what he thinks best, but what I think best; is that faith in him, or is it faith in myself, as able to judge

better than he?—or rather is it not bare selfishness, determined to have my own way and make God serve me, whether it be best or not? The spirit of him who goes to God in faith is the spirit that puts God's glory in front and a man's own wishes behind; and that is why in the model prayer our Lord teaches us to say first of all, "Hallowed be thy name, thy kingdom come, thy will be done," and not till afterwards, "Give us this day our daily bread."

It appears, then, that we seriously mistake when we understand that faith in prayer requires us merely to make up our minds what we will have, and then force ourselves to believe that we shall beyond a doubt have just that thing. We are permitted to believe that we shall have just that, provided God sees best; but except on that condition, we are not to desire it. If we pray for a friend's recovery from sickness, and expect precisely that, without conditions; God, being wiser than we, may perceive, for reasons beyond our knowledge, that it is better to refuse our request. The consequence is that our prayer

is not answered, our expectation is disappointed, and we are discouraged, and shaken in our belief in the efficacy of prayer. But in such a case God has broken no promise, for ours was not the prayer of faith. If, on the other hand, we prayed for the friend's recovery with this proviso (expressed or underderstood), "Nevertheless, not my will, but thine;" our prayer is certainly answered;—the friend does recover, if that is God's will,—and that is what we prayed for;—or the friend does not recover if God's will is so,—and that, too, was what we prayed for,—"Thy will be done." So, then, it is impossible that the true prayer of faith should not be answered.

But I suppose some think that if that is the whole of it, the prayer amounts to nothing; for would not God have done his own will if we had not prayed? and now that we have prayed, has he done any differently from his will? No, he has not; but perhaps his will is different on account of our prayer. He has certainly taken our request into the account, and perhaps his own determination is different from what it would have been but for the

prayer. God does what is wisest under the circumstances, and our prayer is one of the circumstances. If it had been wanting, the circumstances would have been different: very likely a different event would have been the wisest, and if so, that different event would have taken place.

But may be you do not like that word "*perhaps*." I say "*perhaps*" the event would have been different. But I also said that *certainly* our petition was taken into account by our Father: and now I say, *certainly* the event is different, if it is wise and right that it should be; but if it were not wise and right, then do we desire it? If we do, our prayer is the prayer of selfishness, not of faith. "Ye ask and receive not, because ye ask amiss."

Then how do we know whether our prayers are answered? Let us remember what the answer to prayer is. It is that God really takes due account of our petition when he decides what to do, and if it be not wrong or unwise under the circumstances, does what we ask. How then do we know that he has answered? We know he *always* answers—

there is no exception to that, and there appear to be exceptions only because we misunderstand what the answer is, or because we have not truly prayed. We have his promise, and our confidence is in that.

And here is, after all, the main obstacle—not a difficulty in doctrine, but a lack of the spirit of faith. Probably some have thought, as I was showing what true prayer is, "That is a hard statement: that makes prayer hard to offer, if we must be content not to receive the precise thing we ask, and yet believe that God has answered us." Sure enough, to many of us prayer *is* a hard thing, because submission to God's will is a hard thing. It is easy enough to say good words without meaning; it is easy even to do better than that, to direct to God our real desires; but genuine prayer is more. It has the condition always tacitly understood, if not expressed in language, "Nevertheless, thy will be done." But *then*, the statement that we do not receive exactly what we ask, is not correct; for we ask, as Christ did, that God's will take precedence of ours in the matter, and it does.

In the last chapter of John's first epistle are two verses that will well repay the closest study. They explain what faith in prayer is. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

What, then, shall we do if we would be answered? Try to electrify ourselves into a state of enthusiastic fervor, coax ourselves to weep, force ourselves to groan, as the priests of Baal yelled loud and cut themselves with knives to make him hear? Shall we try to make ourselves believe by mere power of will, against our better sense and observation, that our prayer will always be rewarded by a direct and remarkable granting of our wish, whether it be wise or not, precisely in the form in which our imagination pictures the event beforehand? No, none of that. But let our minds be fully submissive to the will of God, fully trustful of his wisdom to design, his kindness of desire and his truthfulness to his promise that no true prayer shall be un-

heard; and not only will our prayer certainly be answered, but we shall be assured that it is, even though we may not see precisely how. Believe that ye receive, and ye do receive. "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them."

Let us notice also a few other ways in which the faith of true prayer reveals itself.

It reveals itself in perseverance. "Continuing instant in prayer." "Pray without ceasing." Our Lord "spake a parable . . . . . to this end, that men ought always to pray and not to faint." In that parable God is not compared with the unjust judge as being like him, but as contrasted with him—the very opposite. "And shall not God avenge his own elect? . . . . . I tell you that he will avenge them speedily." Then do not faint, for God is

working fast, however slow it may seem to you who cannot see all things that he sees,—he is working fast: so do not be disheartened or give up. He is not like the judge who put off the wronged widow as long as he could, but God answers as speedily as he wisely may. True faith trusts him in this, and neither complains of delay, nor ceases her petitions through discouragement or the fading of desire.

Faith also is a worker. The man of faith does not kneel in a dry place praying God to lift his wagon-wheel out of the mire. He goes down into the slough, and puts his own shoulder to it. When he prays against sin, he grapples with sin himself. When he prays for prosperity, he labors for prosperity. When he prays God to show him the way, he looks keenly forward to descry it. When in his earthly race he looks "unto Jesus" he also runs with all his might. "The effectual fervent prayer of a righteous man availeth much." The word "*effectual*" there means *operative*, *working*. This shows why answers to prayer are especially promised to the right-

eous. They are the ones who not only pray against evil, but work against it. If they did not, their faith would not be true faith, nor their prayer true prayer. "If ye abide in me," says the Lord, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "The Lord is far from the wicked; but he heareth the prayer of the righteous." Those who would make prayer to God a substitute for their own efforts, will find little comfort from such passages as those. "Not every one that saith unto me, Lord, Lord, shall [have his best prayer answered,] but he that doeth the will of my Father."

The prayer of faith also is (in the case of all those who know of Christ), offered in the name of Christ. "Whatsoever ye shall ask of the Father *in my name*, he will give it you." That does not mean merely to repeat, as if they were a magic charm, the words, "In Christ's name," or, "For Christ's sake." It means that we are to ask as Christians, not as

Jews praying to Jehovah, nor simply as human beings praying to the God of nature; but to ask in the spirit taught us in the gospel—in humility, in sincerity, in obedience to Christ, in trustfulness through Christ: for otherwise it is not in faith, and can claim no promise.

We should also notice that there are certain things for which we may pray with a peculiar faith, because they have a peculiar promise. I may pray for health in faith, as already explained; but I cannot be certain to receive health, though I may be certain that my prayer is answered. But I may pray for the Holy Spirit, with a certainty of receiving it. "If a son shall ask bread of one of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Here, then, is the Spirit's presence certainly promised; and, having that, we may pray for

other objects in such a way that the prayer shall be in accord with the will of God.

It seems then, brethren, from what we have considered, that the answer to prayer is a reality, and that the prayer which God answers is that offered in faith.

We have also contemplated some of the signs and effects of this faith, that we might be the better able to distinguish it from its counterfeit. Other of its effects we might well examine, if there were time; but these are the most essential;—Entire submission of our will to God's, willingness to persevere, and willingness to work out for ourselves the thing prayed for, so far as it is within our power. *Submission, perseverance, working.*

We have not found that all the effect of prayer is through its natural good influence upon our own souls; and therefore we may pray with confidence for results beyond us,—for events in the natural world, for events among the nations, and for the good of individuals.

We have not found that prayer has any magical power of its own to bring God to our

terms against his own better judgment. Let that idea go with the similar ones in the "Arabian Nights." We need not, then, be afraid of the prayers of good men in a bad party. We heard talk a few years ago as if prayers were like votes, and the majority carried the day. Men were afraid because honest Christians at the South were praying and fasting for the success of the Confederacy. As to the effect of that upon their own minds, in making them more loyal and devoted to a bad cause which they thought good, it was to be deplored; but as to its effect upon God as a ruler of the destinies of nations, each one of those prayers which was indeed a true prayer, was on our side,—for such prayers always had beneath their surface the condition, "Nevertheless, thy will be done;" and it was God's will that slavery, and not freedom, should go down. Let us, then, never be afraid of true prayers, even if uttered by mistaken men—unless we are on the wrong side; then we may well fear them.

Again, we have not found that it is necessary to lift ourselves into a belief that the

very form of event which we desire will surely come to pass; but we must believe it will happen if God sees it good; and desiring it only on that condition, we may be sure we shall have our desire. I suppose a great part of our discouragement as to the power of our prayers, comes from this very mistake. Let it be our labor to become reconciled to the will of God, knowing that it is best; not to gain a groundless confidence, and make that the ground of a claim on divine favor. Indeed, most persons who attempt that, fail, even when they think they are successful.

We have found, moreover, that such faith as leaves God to do our work for us, or that which faints after a trial or two, may be named faith, but is not. Faith takes hold, and holds on. But not with the idea that our God delays because he is too busy to hear us—like Baal gone a hunting—or too indifferent, like the unjust judge. Shall he not avenge his own elect? "I tell you he will avenge them speedily."

And we have found that there is one request which is at the foundation of all, and

which will never be refused—and that is for the Holy Spirit. He does not always come just as we expected, or work just as we imagined; but he always willingly comes.

In this at least, O Lord, "Thy will be done!"

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